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ROYAL COMMISSION

ON THE

NORTHERN ENVIRONMENT

Hearing held in the Osnaburgh School  
House, Osnaburgh, Ontario, on  
December 6th, 1977, on commencing  
at 1:00 P.M. - 5:00 P.M.  
and 7:30 P.M. - 10:00 P.M.



Thomas F. Conlin,  
Official Reporter.







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- - -

BEFORE:

Mr. Justice E.P. Hartt - Commissioner.

APPEARANCES:

John I. Laskin, Esq.       )  
C. Gaylord Watkins, Esq. ) Counsel to the Commission.  
J.D. Crane, Esq., Q.C.    )



---On commencing at 1:00 p.m.

DENNIS CROMARTY: Good afternoon Justice Hartt. I would like to sort of coordinate the presentation to make sure that there is an even flow of the presentation. At this time I would like to introduce to you Chief Morris Loon of the Osnaburgh Reserve and we take pleasure in welcoming the Commission on behalf of the Bands. I would also like to introduce the lady on my left. She will be performing with me a prayer for the opening ceremony on our behalf. On my right is Wilfred Kaminawash, the senior counsellor. At this time I would like to ask Chief Morris Loon to welcome the delegation to the north.

(Prayer in Indian language)

INDIAN: Mr. Commissioner, on behalf of the Osnaburgh Band of Indians I welcome the Royal Commission to the Northern Environment. I welcome each and everyone who has decided to participate in the hearings at the Osnaburgh Reserve, but before we start I will take this opportunity to introduce our respected elder in the community who will open this hearing with a traditional prayer. We are requesting everybody to stand up at this moment.

(Prayer in Indian Language)

INDIAN: At this time Mr. Commissioner I would like to give a brief explanation of the significance of the prayer. Mr. Roy Kaminawash will be translating for Mrs. Maria Kwandibens.





MR. LOON: Mr. Commissioner and the Royal Commission staff and Chiefs and delegates, behind you you will see an exhibit of some of the materials we as native people - you will see a birch bark which was our first means of transportation on this land. We used birch to build a canoe and we used rabbits to make blankets, to make our coats to keep warm. We made cradles out of the resources that we had on the land, for instance we used moss and we still use moss to this day in our cradles for our children. Everyone of these exhibits signifies the way the Indian has used the land on which we were placed by the Great Spirit. I did not bring everything I have. As a matter of fact I do not live here in Osnaburgh Reserve. I live outside the reserve, I live on my own land. I have numerous articles in my home which I did not bring here. That is all I want to say for now, because I do not wish to take too much of your time and also what I would have had to say if I wanted to say everything I would be sitting here the rest of the day.

MR. CROMARTY: At this time I would like to give a brief outline of the procedure. First we will call a Mr. Wallace McKay, who is the Vice-President of Grand Council Treaty 9 West, who will make an opening statement on behalf of the Chiefs and delegates from the north. Also this afternoon we will be requesting the elders who have come down from the north to make presentations to you with appropriate translation for the Commission and the meeting that is here. We hope that, we understand that you might be pressed for time and being aware that you have been placed under real heavy stress, we hope that we will not burden you too heavily with those hearings that





you will be conducting here. After the presentations by the elders the Osnaburgh Band will be making their presentations. The area Chiefs will be making their presentations after the elders and if we have time this evening we would like the Sandy/<sup>Lake</sup>area Chiefs to make their presentation this evening. That is pretty well what we have scheduled for today and we hope we can accomplish what we set out to do. I would like to call on Mr. Wally McKay to make his opening statement.

CHIEF WALLACE MCKAY

Thank you Dennis. First of all I would the Commission to recognize for translation purposes and to assist Mr. Greg Morley and yourself at all times, that if you do not understand some of the things that have been said this gentlemen is very capable to keep the dialogue going and to pass it on. I would like the Commissioner to recognize Mr. Cromarty. At this time I would like to also ask, Mr. Commissioner, if you could introduce your staff that are here and Chris will translate.

THE COMMISSIONER: Thank you very much. First of all may I say how pleased I am to be here on behalf of the members of the staff and myself to express my most sincere thanks to you for your very kind and generous reception of us when we came to your home. You not only shared with us your food, a delicious meal, but also I have come very badly equipped and you have shared with me some clothing which will keep me adequately warm during the course of these hearings. I hope this will be the first of many, many hearings we will have between us.





10 First of all I would like to introduce to  
you the members of the Royal Commission staff that have  
come with me. Mr. Greg Morley who is sitting here at the  
table on my right. Mr. Sam Warren who is behind Gregory  
and assisting me directly. Mr. Tom Conlin over to my left  
will be repeating into that mask everything that is said  
here today so that there will be a permanent record. He  
is repeating all the words in English, of course. There  
are several other members of the Commission staff here,  
Bob Richards in the corner, Kari sitting in front of him  
and Shirley Thompson in the back and Nancy Gelber sitting  
on the floor over here. Now, Chris Todd is in the corner  
20 running all the complicated recording machinery and Mr. Bill  
Thompson who is a member of the Commission staff, is  
also recording the proceedings in a newsletter to make  
available to everyone.

CHIEF WALLY MCKAY speaks in Indian Language

30 CHRIS CROMARTY: I would like to say hello  
to everyone here, to Greg Morley and Sam Warren, Nancy  
Gelbar, Kari Lee, the fellow who eats the potato chips,  
Tom Conlin, and Shirley Townsend and Chris Todd.

40 DENNIS CROMARTY: Mr. Commissioner,  
I take this opportunity to welcome you and your Commission  
staff to your first Indian community hearing. In the past  
month you have heard many submissions that have been  
presented to your Commission. These presentations have  
been based on philosophies, technical data, computeristic  
information, theories upon theories and analyses upon  
analyses. They have been prepared by professors, scientists





10 medical doctors, educators, biologists and every conceivable  
form of technicians. Today Mr. Commissioner, you have  
entered into the Indian world. By the course of your  
Commission and by your sincerity to have the Indian people  
participate totally in these hearings, you have chosen to  
be part of our lifestyle. You have entered into the Indian  
world where technology is secondary. You have entered the  
Indian world where materialistic wealth and gain is  
secondary. You have entered into an Indian world where  
education and other issues relating to learning becomes  
secondary. Today your Commission has entered into the  
Indian world where the almighty dollar is secondary, where  
20 the almighty dollar does not dictate the lifestyle of the  
people. Today you have entered into the Indian world where  
the Great Spirit directs and guides the course of the  
Indian people and through these next few days of deliberations  
my people will always talk about their Great Spirit.

30 Mr. Commissioner, it is my hope and my  
sincere desire that you will endear some of the presentations  
and feelings that will be expressed by our Chiefs from the  
Treaty 9 West. I take this opportunity to express my  
sincere desire to have you here with us.

40 THE COMMISSIONER: May I say very briefly  
Mr. McKay and Chief Loon and the elders and the Chiefs that  
are here, again to repeat, how glad we are to be here and  
how appreciative we are of your kindness and generosity in  
asking us to come here and as I said before it is the  
first I am sure of many, many meetings we will have. I  
want to hear from you about your concerns, I want to hear  
about your dreams for the future, I want to know what this



Commission can do to assist you and your children and the other people of the north to have a better future together.

10 FIRST INDIAN: Mr. Commissioner, Mr. Wallace McKay will be introducing the elders who will be speaking to you this afternoon. He will also give a brief explanation why we placed our elders at the beginning of the presentations.

20 CHIEF WALLACE MCKAY: Mr. Commissioner, it has been a tradition of our people that the elders in the community hold the highest respect from the younger people and it has been carried on for generations. We have lost all these things due to the fast progress of society, but we are going back to these lifestyles now. I would like to refer to the situation that exists in your society. When you get older and they have been used in the terms that their knowledge and so forth, and they get old, past the age of sixty-five, the children are anxious to put them away into old folks homes. Coffins have been prepared and flowers have been prepared and land has been set aside for their going away. It is not like this in our community. Our elders have the wealth of knowledge and all the things that go with it and we hold them in the highest respect. We use them right to the departing day. With that Mr. Commissioner, I would like to ask Elder Tom Fiddler to say a few words that he has made up his mind to say.

30

40

(Elder Tom Fiddler speaks in Indian language.)

INTERPRETER: I thank Almighty God for this opportunity to be here today to be able to visit this





community and the people who live in this community. May I also tell the people of Osnaburgh this is the first time I have come to this reserve and for that I thank God. I want to tell you a story, that my name is Tom Fiddler. Before the treaties were signed my grandfather's name was Jake Fiddler and they looked upon my grandfather as the Chief of the tribe where we came from. My father's name was Robert Fiddler. In 1910 he became Chief and that is when the first treaties were signed also. In 1940 he passed away from us and he was Chief there for thirty years. And that is when I first became Chief, right up until 1968 and even today my son is the Chief. Since I have retired from the position as Chief I work in the same way and no matter where or which people or which reserve, this is what I always feel, that everyone of them is my people, and the people must know me pretty good right up to this time because I have travelled to a lot of communities and have seen a lot of people when I go to see them, and even now we are gathered here together and it is a little late because of the incidence where there was the smoke that got in the building.

In regard to that incident we decided that we would only give each other five minutes to be able to present ourselves. In regards to that presentation the people have prepared we are hoping that everyone of us our presentations will be heard in their entirety by the Commission.

All our people, we will thank Justice Hartt. So that we do not feel sorry about time being short and on how we were going to make our presentation, but of course





all of us who are here are going to ask Justice Hartt from our hearts that we are going to invite him to all our communities and reservations, and not only once, and this is the first time we meet Justice Hartt and we don't know him yet, and even himself, it is the first time he meets up with an Indian community and he does not know the Indian community yet.

The next time when he comes to our communities and we meet each other we will be more familiar with each other then. I guess if he takes a look at the things that are behind him he will recognize how we used to live before the coming of the White man. You will recognize the rabbit blanket that we have, they are better than the modern day blankets we have now and it is the only thing we have in blanket form. Even that jacket that is hanging there is the kind of jacket that the Indian people used to wear.

And I've got to tell all you Indian people here that during that time we used to have a rabbit coat and the enormous sickness that is going around now, we did not have any of that at that time, and even when you are thinking about the enormous form of sickness coming from the direction of the White people, that is how we are seeing it today in Northern Ontario.

And even I witnessed the birth of a child in January in the bush, that where that woman made a hole in the ground on the snow and that is where she conceived the child during that time. That is how strong the gift of the Spirit was to the Indian people to where we live now.



I am kind of regretful that there is just the short time I have to talk, I would not be able to stop either, but there is the opportunity for other people to be given the chance to do their presentation.

10 CHIEF MCKAY: Thank you Mr. Fiddler. I would like to call upon an elder, Jeremiah Sainnawap.

20 JEREMIAH SAINNAWAP: For those who use this location to enjoy yourselves. We will also extend our deep appreciation to Osnaburgh for giving us the opportunity to have a hearing on their own reserve. Today our country is not in trouble and everything is rich and also the services are adequate. Also we have to express our great gratitude for all the richness of the wildlife that exists in this country and also we should express our thanks that we have a lot of wildlife to depend on. And I would like to use this occasion to extend my appreciation to the government.

30 I think that the government is doing a good job in looking after the people and also the services it extends to the people. Nowadays the government is giving old age pensions to the elderly people so they can eat properly and also the government also appropriates the new housing program for the benefit of the Indian people. Also 40 the government is helping the elderly and also the children who have no parents in order to support them and I am sure those people appreciate it. Also the government today is looking after the people who have sickness and they also handle them as a baby. Also the government is providing emergency medical assistance to people who are injured and





as a result of that emergency assistance those injured people can be healed adequately and easily. I am dependent on the government not to lose those good services extended to the people. And I would like to say something different at this time.

10 And we know that the White people want our land for something. Also the White man wants the land for development, he cannot say permanently or positively that he will use the land for development. It is not possible to take something that is big like the thing we hold onto with our lives. Today here we sit together to consider  
20 our land, also the White people are also sitting with us. I don't think we should say we don't like another as human beings, the Indians and Whites.

Now, I will say something different as well. Today we have received information that four major developments flooded by the White people to an opposite direction is now in regional form. We also received another message  
30 that the Reed Company wants to cut the trees for so many square miles. Also the people who live on the land and the developments to go ahead because they are going to block them. I am sure that if those developments go ahead the traditional way of survival will be violated because those  
40 people in that area will be controlled by the White man.

Also today we sit here together and also not to destroy the land as controlled land. Also the people who are immediately affected with this Reed proposed project will stand together to help those people that will cross the threaten. Also there is another concern expressed by





the people and that is the diversion of the water systems because of the diversion of rivers is taking place, the traditional way of life will be blocked and will be destroyed. So if the flooding is taking place surely the land will be destroyed and the burial grounds will be destroyed and also other buildings that we depend upon will be also destroyed. They are hunting and fishing and trapping rights, they will be lost if this kind of development goes through.

Also the trees, our timbers that are along the river will be lost because they will be blown away by water force. Also they will not be able to do what they hoped in the past if this planning took place because if the water diversion is taking place I'm sure the water level will be high, therefore, the existence will be low. So if this development takes place, the people will have lost everything and they are scared of that. Also I present a personal message.

In July 1929 I started with the commissioners as one of the first council members to sign a treaty with them in good faith. Also those commissioners that came to negotiate the treaty with us they give us fine laws to govern us and protect us and also gave us fine promises. The commissioners also gave us great promises by pretending the government will protect you and help you as long as the rivers flow and as long as the sun shines.

Also we don't like to see our treaty promises to be broken. The promises that were given us by the commissioners, we don't want those promises to be broken or



violated by the White man because we strongly depend on the government to see that promises made on July 25th, 1929 ought to be kept as these promises were made in reverence to flowing rivers and sunshine.

Also those kinds of promises that were given to us we will stand together not to be broken and also destroyed. Also we thank all of you at this hearing for giving me the opportunity to speak these words. Also I don't want to see any antagonism to develop from this hearing and when the hearing is over let us have a good personal feeling.

JAMES MASAKEYASH:

JAMES MASAKEYASH: My first knowledge of anything I have heard in the past is limited to the year I was born, 1904. It was only until the time that I reached an age where I can think for myself that I know what happens, that I experienced them. Because I know that after the signing of the treaty in 1906 all development started on our land. And today I am glad and happy for this occasion whereby we can talk to each other now to decide how, to decide for a better future for each and every one of us. Today we sit here to talk about our concerns now, concerns that have been forced upon us and from the decisions made in the south. We are working today to develop a relationship which will be beneficial to both the native and the non-native and we are also working for a better alternative in developing this land both from our point of view and your point of view.





10 Today we will talk about mining development being placed here on Indian ground and we will try and find an alternative other than the one that has been decided upon by southern people, and also a way which would be in keeping with how the Great Spirit intended us to use this land. Today we use a lot of paper, paper that has come from the land and the trees. We use it and the White person uses it, we all use it we know that, but we must see a system whereby we can use, we can all use paper, but a system which will take into consideration the Native's use of this land.

20 Today we are looking for a means of enabling the native people of Ontario and even in Canada, enabling them to be able to sit down when decisions are made regarding northern development, for resource development, we are looking for a way to insure that the Indian person, that his way of life is not threatened seriously. We know a lot of these decisions are made in the south and they have been coming northward ever since we signed the treaty. Today we are looking towards the future. We know that the White man has benefitted greatly from resource development. And we, as native people are also looking for a better future, possibly to enjoy the same benefits that have occurred to the White man in the development of these resources.

40 We must find a way of revising fishing and hunting legislation whereby both of our cultures, native and non-native, will benefit mutually, and that the system does not benefit one culture exclusively, i.e., White people.



10 Today the harvesting of wild rice in this area has only occurred because the native people in this area have cultivated this wild rice, and because we have cultivated it we do not wish to have White people partake of this particular issue. My people depend a great deal on the harvesting of wild rice. Our children depend a great deal upon the harvesting of wild rice. We make some money on wild rice and hopefully this benefit which we are receiving from our own cultivation of wild rice, that we do not lose that benefit.

20 We will also talk about the proposals to divert the major water systems of this area, the Severn River, the Attiwapiskat and the Albany and Winisk. We know for a fact that if this development is allowed to go through we will face immense suffering and we will face flooding. All those communities which are situated on low ground will be flooded.

30 Today we also know about a proposal to construct the pipeline through our grounds, a proposal which will carry natural gas, a proposal for which we must seek a definite alternative because as native people we know that if this development is allowed to go ahead at this time it will have serious ramifications on all aspects of present native life and their present methods of harvest-  
40 ing this land. We know sooner or later that this development if allowed to go through will create monstrous environmental effects.

That is all I am saying for now because I realize that there are more people behind me who will talk.





I would like to say thanks to all the people who have decided to attend this hearing, the northern Chiefs and our fellow natives and I would also like to thank the Commissioner of the Northern Environment, to enable us to have an opportunity to discuss these developments and to discuss our concerns and I would like to extend or to say hello to everyone who is in this building and lastly, but not least, I would like to say a thank you to those translators and interpreters who are present, each and every one of us speaks differently. We speak different languages and different dialects. Thank you.

CHIEF MCKAY: I would like to call on Magnus James from McDowell Lake to speak. Mr. Chris Cromarty will interpret.

MR. CROMARTY: You'll have to forgive me but I have to say that there have been times when people were surrounded by Indians, but right now I'm on the other side and I will have to return,

MAGNUS JAMES (through interpreter)

First of all he wants to say hello to everyone in this building and to the Great Spirit. This is what I'm going to say. When you are all born you are given a mother and also things that will keep you alive. As I said before you were given a mother and things were given to you from the earth on which you would grow. First of all you are fed milk and as you grow bigger you have started to eat solid or strong foods and you were told to listen to your elders and especially your fathers and your



own bible says you are to honour your mother and father. In addition to that we were given earthly things that would provide for our needs as we grow into manhood or womanhood or whatever. These are some of the things that I want to say. This is only the second time I have been asked to a meeting and I think the only reason they bring me along is that they want someone that they can laugh at.

The Indian or Native person was given some things when he was here first on this land and the first thing he was given was fish in the water and everything that was on the earth and he is thinking about this as he is addressing us. He is thinking about the trees that were given for the benefit of the Native people and also the non-native people making use of these trees. He knows that everyone benefits from trees. He said also the Indian people went along with these natural gifts that were given to him. He was also given certain animals like beaver, muskrat, rabbit, moose and everything else that lives on this land.

He says that is what I am thinking about, all these things. Now, what is going to happen about these rumours we hear of clearing land and flooding, all these things he keeps hearing about. He has only heard about them recently. If these things happen, then nothing is going to grow and nothing is going to multiply and how is the Native person then going to survive.

He says there is only one thing that I want to request while I am here - right now he is living in the bush, what you would call the bush, we don't call it the





bush, we call it the settlement for him. He said that he would want that to be declared like a reserve land for him and his fellow people who live with him, to be reserved or held as reserve land for him.

10                   About why I feel that I want this reserve  
land to be declared reserve land where he presently resides,  
this is at McDowell Lake incidentally, is that I have  
hunted that area from the time I was a very young man and  
I had hunted that area along with my son and now their sons  
are now hunting in that same area and they, and he says  
all we do is we hunt and we fish and we trap; we have not  
20                   received no government assistance in any form so far, not  
even any government recognition up to this point. They  
built their own houses out of logs, they buy their own  
materials and he said some of the houses are just as nicely  
panelled as this house we are sitting in right now. He  
said I remember only one occasion where I received govern-  
ment assistance in my lifetime and I received \$4.00 and  
30                   some nails and that was the extent of government assistance  
that he received.

40                   He said this reserve land that he is asking  
for, the reason I want that reserve is that I will have  
ten generations of people in the future. This thing that  
has been talked about is going to be done to the land, and  
I think he was referring to the Reed development scheme.  
This community is right in the heart of it. I don't mean  
upon there, but in the middle of the cutting area and this  
is why he wants reserve land set aside for his community  
at this time. The reason he is asking for this is that at  
the present time those people who live in the community



are self-sustaining and we want to continue that that land was set aside for our exclusive use and also to have fishing rights to that particular lake, McDowell Lake.

10 He is just going to say a little bit at this time. The presentation has been prepared in writing on behalf of McDowell Lake which will be presented later. This is only a little bit that I am telling you now. Thank you.

20 CHIEF MCKAY: I would like to express my deep appreciation to our elders and I will turn it back now to Dennis. They have taken the time to travel in these conditions to be present and sit with us and to relate some of these events of the Indian people personally.

30 DENNIS CROMARTY: Mr. Commissioner, if you look at the agenda there are four elders who are slated to speak, Mr. Moses Fiddler from Muskrat Dam Lake and Geordie Beardy from Bearskin Lake, Mr. Whitehead Moose from Pikangikum and Albert Mamakwa from Kingfisher Lake. I would suggest that these gentlemen be allowed to speak after the coffee break and possibly when they are finished their presentation I estimate it will be about 4:00 o'clock, we would like at that time for the Windigo area Chiefs to make their presentation about 4:00 o'clock and again I  
40 would like to go over the list of the Chiefs who will be making their presentations. The first presentation to be made will be made by Morris Loon, the Chief of Osnaburgh, the second Chief Jaspar Keesickquayash and another delegate who would like to speak and the man's name is Jim Mezzatay and after that will be Slate's Falls, Mr. Levius Wesley would





10 like to speak and make a presentation. Then Round Lake  
and there is a typing error there, it should be Chief  
Saul Nekeewash from Round Lake. Then Chief Allan Beardy  
who will be translating it in Cree. From Muskrat Dam  
it will be Chief Tom Kam from Bearskin Lake, followed by  
Peter Barkman who has come from Sachego Lake. I imagine  
not all of these Windigo Chiefs will be able to make  
their presentations this afternoon so probably they will  
be beginning the evening session and I would propose if  
possible if we could break off at 5:30 and have supper  
and come back at 7:00, if that is agreeable. At this time  
I would suggest a break and coffee will be served behind  
20 this room. I would suggest maybe that the Treaty 9 staff  
serve the tea and coffee so that not everybody gets jammed  
in the back here.

---Brief recess.

30 ---On resuming.

GEORDIE BEARDY

40 I am very pleased to be here to speak to  
the people and the delegates of this hearing. Also I  
thank the Great Spirit for the opportunity to speak. I  
would like to bring the Commission's attention to six  
projects.

1. The Reed proposal.
2. Polar Gas Pipeline.
3. Onakawana Project.
4. The damming of the rivers.



5. The mines.
6. The closed uranium mining.

10                   These six projects need the approval of the Canadian people. Nothing good has and nothing will come out of these projects. The Indian or Native people never leave this land. This land is our home. We never got to the European countries, we stay on our land, the land that we love and cherish. We live off this land and the animals that are on this land. These six projects are detrimental to our life, the land, the animals, the fish and everything that the Native people cherish. Native people believe  
20                   that our Lord created the earth, he created a vast storehouse for our needs. He also created a source of economic well being whereby we can purchase the clothing on our backs. Our view is that no one has the right to destroy all this that the creator has provided for us. He has given us a sense of well being and he has given us the power that we have.

30                   Our creator established this format of living a long time ago, and that is the way it should be for future generations. These elements should always be here and man should give these elements more consideration and more respect. We should use them wisely and not waste them.  
40                   If the Europeans and Natives could use the resources of this land there should be proper negotiations for these developments that both parties will derive benefits, that no one will lose out in the end. It is a well known fact about this. This is what my thoughts dwell on, that we should give special consideration for our future generations.



May I express my gratitude for this opportunity to speak.

MR. CROMARTY: Mr. Commissioner, I would like at this time to request another of our elders to come to speak to you. This elder's name is Mr. Moses Fiddler and he is from Muskrat Dam Lake and Mr. Frank Beardy will be translating for Mr. Fiddler. I would like to say that Frank Beardy is also from Muskrat Dam.

MOSES FIDDLER

First of all I want to say how much I appreciate being here and seeing everyone of you who are here and also I appreciate being here to meet with Justice Patrick Hartt. In the beginning the mighty creator made the earth along with the people to inhabit this world. All that we see around us the creator created in the beginning. Everything that we see that has formed and that moves and all that we see around us including the creatures of the sea he created. After the first days of the creation the creator told man that he can use all that is within, to use for his benefit and also for his children and the benefit of the children of the children. All this is what we are concerned about today, on or about this creation that was made for our benefit, for the benefit of people that are living today and those that are yet unborn. And we thank the Great Spirit for his creation so that we can be comfortable while we are in this world. May the Great Spirit provide his blessing to all that are present here. Thank you.





MR. CROMARTY: The next on the list of speakers is Whitehead Moose from Pikangikum. Unfortunately he cannot be here, but Jaspar Keesickquayash, they said he should be allowed to speak when the other leaders make their presentation. At this time I would like to call upon Mr. Albert Mamakwa from Kingfisher Lake to make his presentation and the translator will be Mr. Eno Chapman.

ALBERT MAMAKWA

I would like to take this opportunity to thank you and thank everybody here and I am glad to be here. I am also glad to have an opportunity to listen to the speakers, both the White people and Indians, especially the elders. I am not so much aware of anything in the past. I always hear the talk about our land and we used the land well and one important thing is that we are told to share the land, to share this land with the White man. As long as there is control that is being done with the land, and everything that we use here in this land we should try and look after it.

We are given this land for our good use and also as I said before, we are to share this land, that is the timbers and garden plants and all living things, we are to share what is in this country, but we must always consider that if we did not take control of this opportunity for us to have what is in this land, that we must always consider the other people who are living in this land. The White people should consider the Indians before they take something that is in their custody and that the Indians should do likewise. This is all I have to say. And for



10 this that God has given us all these things that we see  
in this land, all these things our eyes can behold, I want  
to state that no one owns this land. We have heard many  
times that there is only one person that owns this land  
and that is the Creator, that is the only person that owns  
everything that we see. If we plant a garden we strive and  
we pray and we hope to see that garden flourish. We  
strive to see those plants and vegetables and the things  
that we hope will come out of that garden to grow and it  
is just the same with God, he does not want everything  
destroyed, he wants us to use what is in the land and to  
use it well. This is all that I have to say.

20 MR. CROMARTY: Mr. Commissioner, that is  
the last of our elders who will be speaking to you except  
for Whitehead Moose who will hopefully speak to you this  
evening. At this time Mr. Wally McKay would like to say  
a few words.

30 CHIEF MCKAY: Mr. Commissioner, that is  
one of the things that we have to stress on the Commission  
in terms of how we get our direction and it is from the  
words of these elders that we get our direction and how it  
works and I thank these elders for the time they have  
spent with us and I look forward to many days for their  
40 counsel and wisdom and knowledge and being part and playing  
a meaningful part in these hearings. With that I turn the  
proceedings over to Dennis, thank you.

DENNIS CROMARTY: Mr. Commissioner, Wally  
requested I give you a brief outline, and how this District  
is broken down. You hear us mention the Kenora Area, the





Windigo Area and last summer at a meeting at Sioux Lookout, the Chiefs decided to break the Sioux Lookout District into three development areas. The first development area that got going was the Windigo Area and it consists of the communities of Osnaburgh, Cat Lake, Slate Falls, Round Lake, Muskrat Dam, Sachigo and Bearskin. After they had been in operation the area Chiefs began to plan sessions and having their meetings. The Kahyahna Area chiefs consisted of Big Trout Lake, Fort Severn, Matawan Lake, Kingfisher Lake and Kasabonika and the last area is called the Sasha Area and includes the communities of Sandy Lake which are North Spirit, Deer Lake and we are not sure if McDowell - Round Lake, people are there so we're not really sure. But for planning purposes they have been included in the Pehtabun Area. The other two communities in the Pehtabun Area, Kasachewan and at Kathra Hill.

The leaders themselves appointed their own chairman and the chairman of the Windigo Area is Mr. Frank Beardy, the person who translated here for you and he is from Muskrat Dam. The Chairman who was selected for the Kahyahna Area is <sup>Wally</sup>McKay and for Pehtabun Area is Bill Mamakeesic from Sandy Lake. I was requested to give an explanation why they selected these people, but there is a bit of rivalry between the groups and I think you will understand that all begin with Windylock and they were the first groups that selected names. At any rate Windigo in Indian legends were supernatural beings and according to Frank they were very cannibalistic, but he didn't want me to mention that. But anyway the Kahyahna Area decided to try to outdo their Windigo Area so they selected a name of Kahyahna which is also another legendary figure who slew



all the Windigo. After that the next name selected was Pahtabun which translates into the dawn of a new day. I guess I like all the names, I guess Kahyahna killed off all the Windigo while they were sleeping and that is how they came up with the names. Anyway, I don't know if I can translate all that.

At this time Mr. Commissioner, I would like to call on the chairman of the Windigo Area, Mr. Frank Beardy, who will be introducing the speakers from the Windigo development area.

FRANK BEARDY: From the Windigo Area we have about seven to eight presentations that are going to be made and according to the agenda we were supposed to be at from 1:30 to 5:00, but I guess we're going to take the 6:00 o'clock to midnight shift now. First on the list we have the chief of New Osnaburgh, Chief Morris Loon with Roy Kaminawash acting as the translator.

CHIEF MORRIS LOON

"Mr. Commissioner, the Royal Commission on the Northern Environment is welcomed by the people of the Osnaburgh Band. We welcome it for one reason only.

This legally recognized instrument will be used as a forum for change. The Osnaburgh Band intends to participate fully and with great faith in its integrity and impartiality. We will endeavour to impress upon the Commission



"about the negative impact of past, uncontrolled development on a Native culture and methods which can be used to offset this negative impact. We will attempt to show the Commission how further uncontrolled development of resources North of 50° parallel, without the consent and input of Native people, can only lead further to the complete destruction of this land and its people - mine and yours.

We also intend to show the Royal Commission on the Northern Environment about the alternatives to those massive, dehumanizing development schemes which are presently in planning stages.

We also intend to show the Royal Commission our faith and sincerity in trying to work towards active local government in our community.

Above all, we will prove that the land and the people are one.

Mr. Commissioner, the Osnaburgh Band of Indians welcomed a Commission, over 72 years ago, only several miles from here. The Commissioners who were accorded our traditional respect and hospitality 'negotiated' the good will and friendship document now called the Treaty #9 or James Bay Treaty.

That document has now been proven to be a sham, a mockery of justice and a morally corrupt





"legal instrument through which my people have suffered immeasurably.

That document was used to wrest from our people this vast land on which your Royal Commission now has a mandate to decide the future for. That land is ours.

That document has been used to subordinate a Native society, in all aspects of human endeavour, to the point where we had to press for this Royal Commission.

Between that first commission's visit and this Commission's visit, 72 years of sad, unfortunate Native history has gone completely unnoticed, or has been completely condoned by the Canadian public. A Canadian public which is noted universally for its generosity, its social conscience and sense of social justice.

Missabay, the recognized Chief of the Band, then spoke, expressing the fears of the Indians, that if they signed the Treaty, they would be compelled to reside on the reserves. They would be deprived of fishing and hunting privileges which they now enjoy. On being informed that their fears in regard to both of these matters were groundless, as their present manner of making their livelihood would in no way be interfered with, the Indians talked the matter over among themselves.



10 "Mr. Commissioner, the hunting, fishing, trapping and gathering rights we signed for, they were signed for in good faith and trust, are not the same rights we are presently enjoying. My people are now under great pressure to give up all their rights on this land. Already we see a vast network of bureaucrats, regulations, and red tape governing the very rights we were told would never be interfered with. Those guaranteed rights are now controlled by provincial and federal governments.

20 The consequences of that Treaty signing cannot be described vividly enough to make the Royal Commission realize the wrongs to which the people of the Osnaburgh Band have been subjected. However, we will try.

30 The Osnaburgh Band's past relationship with the white society in general and has been a relationship, which, in light of Canadian realities, can be described as destructive. The people from Osnaburgh have never been adequately informed, consulted nor listened to. If negotiations were held for any scheme, the Band was always on the defensive, always forced to negotiate with a bulldozer already on the doorstep.

40 We can recite a long, sad, morally supportable litany of past grievances, but our purpose today is to show the Commission how we expect the Royal Commission to proceed with its role in





"determining the future of Nishnawbe-Aski. I will illustrate what I just said.

In the recent past, the Osnaburgh community has had to deal with the expansion of the white man's economic religion which dictates that resources be exploited, and that man and land be damned.

Our area was thrown open by the discovery of gold at Central Patricia and Pickle Crow. Gold which was discovered by members of the Osnaburgh Band, and from which discovery the Band has not benefitted.

To reach the gold strikes and to bring in the necessary equipment, a road was required. Therefore, the then Department of Highways undertook the negotiations for the surrender of reserve land upon which the road was constructed. To this date, the Osnaburgh Band knows that these negotiations, though barely legal, are morally insupportable and that the compensations were inadequate. It is similar to the damming of the Albany River to generate the necessary power source. That damming created flood conditions ruining reserve land, gardens, homes and graveyards. Again, negotiations and compensations were inadequate.

We were then forced to relocate from the Osnaburgh Reserve 63A in signing the Treaty #9 to this present site. We were not asked for any



"input on possible sites but were rather told to relocate to this site by our legal trustees, the Department of Indian Affairs.

10 This present site holds numerous physical drawbacks inhibiting our proposed initiatives to develop the community. The possibility for water and sewer systems, sanitary cesspools and toilets, garbage dumps are seriously hindered by overburden/<sup>only</sup>2 to 4 feet deep in most places and swamps and marshes in other places. The lake which you see nearby, is shallow, polluted by contaminated run-off, run-off which could have been sharply reduced if this site had not been clear-cut.

20 There are far better sites on the two reserves, 63A and 63B for a community. Sooner or later, we will build on them.

30 The development of the Umex base metal mine in Pickle Lake, in which we had hoped to benefit greatly from, turned out to be the same as other past mining developments. The method of consultations were an exercise in futility, since it was largely a public relations snow job.

40 Recently, the Ministry of Natural Resources came forth with a new wild rice harvesting proposal. The Osnaburgh Band is against those proposed changes in the wild rice harvesting regulations. After all we have had no input into development of



"that proposal. Nor have we yet been informed directly.

10 The Ministry of Natural Resources who already regulate hunting, fishing, trapping privileges for most of Ontario and even our Treaty rights, has now seen fit to throw open the Osnaburgh Band's wild rice harvesting area to anyone, Native, non-Native, even corporations and companies.

20 Our economic future is linked with our proposed development of our wild rice fields. We are presently working on an alternative proposal regarding wild rice and will make them known to the appropriate Ministry, when they are ready.

30 We do not intend to give up those harvesting rights for which we are greatly dependent on, now and in our future.

40 Mr. Commissioner, what we are saying is that, in all our dealings, to date, with the white man, we have had to give up a chunk of ourselves, to satisfy the whims of society, that society which hungers for the dollar bill.

In all aspects of human endeavour, be it spiritual, social, cultural, economic, etc. we have lost much, but the Declaration of Nishnawbe-Aski makes a change in our relationship with





"white society.

Our experiences have been hard but a valuable learning experience for those who wish to learn. We are now very much aware of the past: as your Commission should be, much more careful and skeptical for the present, and very much more determined and confident of our future.

The people of the Osnaburgh Band, basing their knowledge on past experiences, have every right to see with great apprehension the implementation of the numerous, massive resource development schemes which now face us. One of our greatest concerns is that all our northern relatives will be seriously injured if massive development schemes are allowed to go ahead, at this time. We know what has happened to us, and we do not wish to see that take place with them.

The water diversions scheme, the proposed Polar Gas Pipeline, the proposed Reed Paper expansion, the proposed development of iron ore deposits only a few miles from the Osnaburgh Reserve 63A are all seen by people of Osnaburgh as major threats to our goal.

We must and we will establish our community before we will consider these resource development projects. I would like to mention a few of them.



"Water Diversion

10 The diverting and harnessing of the Albany River will create havoc with the land, our fishing development proposal, our proposed trapping proposal, our proposal to develop our wild rice. You see, Mr. Commissioner, we are developing our alternatives to welfare, unemployment, alcohol abuse, and dependence on our legal trustees; the Department of Indian Affairs.

20 But we need time to establish these and time is what we all have in great abundance, if we put it in its proper place.

30 The damming of the Albany River is seen to create extensive flood conditions covering prime trapping ground, prime fishing grounds and above all, prime wild rice paddies/<sup>we have developed.</sup> Furthermore, to flood this land eastward of the Osnaburgh Reserve is to also desecrate numerous graveyards for our ancestors, who are buried in that area.

40 We have seen this, already in the past, when Ontario Hydro constructed a small dam in order to generate electricity for the mining towns which are north of us. That small dam is right between Osnaburgh Reserves 63A and 63B.

The only aspect which will be different is size and the size of its environmental affects.



"The Polar Gas Pipeline

10 This pipeline which is to run near the Osnaburgh Reserve can also create more extensive negative disadvantages if it is allowed to go ahead now. Again, caribou, moose, fur-bearing animals, graveyards, wild rice paddies and indeed our economic proposals are threatened. This is not to mention our already fragile Native culture and social life.

The Reed Paper Expansion

20 The people of the Osnaburgh Band do not know where this scheme originated but it is absolutely absurd. Approximately 19,000 square miles of forested area, home of thousands of game animals, fur-bearing animals, home for generations of Native people, is to be completely clear-cut.

30 And then we are told that this will regenerate another forest which will be better than the one which is now here. What the Great Spirit has created, man cannot recreate something more beautiful or more beneficial. Has the dollar sign replaced the Great Spirit in religion?

The Steep Rock Iron Ore Development Proposal

40 This proposed development, Mr. Hartt, is right beside our Reserve. That development was





"put on the shelf only because they needed an opportunity to develop a market for the iron ore, and to develop financing which would ensure it would go ahead. That development is downstream from our reserve.

10 The people of the Osnaburgh Band are not forgetting this development proposal, contrary to what some people may think.

20 I have mentioned each and every one of those development schemes lightly at this time because I feel that my people can express themselves far better and with far greater insight and eloquence than I can. We want that opportunity.

30 We support the Royal Commission on the Northern Environment because we are seeking a better future through it. Our beliefs and our way of life demands that we must exhaust all peaceful methods to get the changes we are striving for.

40 We have repeated the familiar story to your Commission in the hope that your Commission will LISTEN. And then maybe what we say will begin to take root. and emerge as a viable alternative, when your Commission concludes its' final findings.

Therefore, the people of the Osnaburgh Band are strongly recommending the adoption, by the Royal Commission on the Northern Environment, to the following course of action; to help it



"fulfil its vast mandate.

We recommend very strongly.

- 10
- 20
1. An immediate contact with the Ministry of Natural Resources to demand that that Ministry stop the implementation of their proposal to revise present wild rice regulations. This step is a priority, Mr. Commissioner, because the implementation of those revised regulations, now at this stage in your Commission's work and our work will effectively wipe out our future economic base and your Commission's integrity and your impartiality.

30

To date, we have not had the time nor the human and financial resources to develop a sound working wild rice proposal. We do know what we want. It's only a matter of time for our Band to have the necessary data; the necessary financing to put our proposal for wild rice development to work.

40

The Osnaburgh Band would like to see a three-year period or to the end of your Commission's mandate, during which the Band will conduct their ricing work.

2. That the Royal Commission on the Northern Environment conduct an exhaustive case study of the Osnaburgh-Pickle Lake area, before it attempts to grapple with the rest of it's



"vast mandate.

This case study would have to be a formal study, based on technical and professional evidence, and testimony should be under oath.

3. That the Royal Commission on the Northern Environment conduct an informal community hearing at the Osnaburgh Reserve. Testimony would be under oath. Only then will the Osnaburgh Band bring out all of their experiences, fears, hopes, etc. in the face of the future. You will hear for yourself, Mr. Commissioner, and in great detail, what I have outlined briefly in this presentation. We expect to see you shortly; and only then will the real story of how economic development has hurt our people, time and time again, that story will be told then.
4. That the Royal Commission on the Northern Environment review all existing environmental assessment mechanisms on resource development projects and effect the necessary change. The Osnaburgh Band have always stated that these existing mechanisms are inadequate and truly valueless.
5. That the Royal Commission on the Northern Environment recommend to the federal and provincial governments, a moratorium on all major development projects north and south of





"the 50th parallel, until the Royal Commission has concluded its work.

6. That the Royal Commission on the Northern Environment recommend to the governments of Canada, in its final report, the renegotiation of Treaty #9.

In closing, I would like to impress upon the Commissioner that these recommendations be adopted as stated by my people; because these recommendations are crucial, necessary and reasonable.

Mr. Hartt, my people, from this day forth, and until you conclude your work, will remember you in their prayers. We pray for you because we know that you will require super-human strength, courage, and integrity if you are to fulfill your mandate, and if you are to convey our message across to the people of Canada. Thank you."

THE COMMISSIONER: Thank you very much, Chief, and I will consider these recommendations very carefully and I will be in touch with you in the very near future.

---EXHIBIT NO. 161:

Submission of Osnaburgh Band  
presented by Chief Morris Loon.



CHIEF JASPER KEESICKQUAYASH

"Mr. Commissioner, I welcome you to our area of Ontario, and thank you for this opportunity to speak with you.

I would like to tell you about our reserve, Cat Lake 63C, which is located 72 miles northwest of Pickle Lake.

OUR PAST

We have seen mention, in the Hudson Bay's records, of a post on Cat Lake in 1798; but we do not know how early this post was built there. The elders say that even before the time of the Hudson Bay Company, there was an agent, a Frenchman, of the Northwest Trading Company. He lived amongst our people and traded valuable axes and tools for the furs we trapped.

Traditionally, we moved around in small groups, never settling in one place. We went where the hunting, fishing, trapping and food harvesting was the best according to the seasons. When the first trading post was established, however, the people began to gather there in the summer months.

It was during the winter of 1905 that a mysterious death occurred at a campsite near the post at Cat Lake. The following spring, in the same year, a policeman arrived from Kenora. He



"took back with him ten to twelve criminals of our people who knew what had happened. I have been told this story by an elder who I was fortunate enough to see before she passed away.

10 It was on this return trip to Kenora, between the LacSeul River and Lake St. Joseph, around Root Portage, that the Cat Lake group encountered another canoe party heading north. They set up camp together for the night.

20 The white people travelling in the other party said that they were on their way to Osnaburgh to make a treaty with the people living there. The commissioner talked about the Treaty and asked the people to think about it and give their decision by the following morning. Our people were very reluctant to give an answer to such a serious question. Usually these matters  
30 were considered for a very long time, at least five years.

40 The following morning, although the Cat Lake party could not give their answer to the signing of this important paper, the commissioners, nevertheless, gave them their first treaty payment from a chest of money. The commissioner then headed for Osnaburgh and our people continued on to Kenora. When the treaty was signed in Osnaburgh he did so on behalf of all the people in the Cat Lake area.





"In later years, we are told that as many as thirty canoes would travel from Cat Lake to Osnaburgh to receive their treaty payments. Only around 1928 or 1929 did the Indian agent come to Cat Lake for the first time.

Other than the annual treaty payment, our elders can remember very few benefits they received from the government for signing the Treaty. We did receive balls of twine for net-making. Farm tools, potatoes and other seeds were sent to each family, although no one knew how to farm and these things went to waste. On occasion, rations were authorized by the government through the Hudson Bay Company for the old and disabled.

In 1936, the Anglican Church started a summer day school and a young man from Winnipeg came to teach. This school continued for over ten years, which is why many of the adults speak/and understand the English language.

It wasn't until 1940 that our land was surveyed and we were allotted a reserve.

In 1954, Indian Affairs erected the first day school at Cat Lake.

In 1970, we were given our own band status and I was elected the first Chief of Cat Lake. Before that time, we had only a head councillor and the Chief was in Osnaburgh.



"THE PRESENT

Things have improved a great deal since 1970. There are three hundred people living in Cat Lake now. We have a new band office, a nursing clinic, and a recently completed four-classroom school. We are also constructing a recreation centre. This past year we built six new houses on the reserve.

The majority of our people still commercial fish, trap and hunt for a living, but it is becoming more and more difficult to pursue our traditional lifestyle. American hunters are overkilling the animals. The fly-in outfitters bring these hunters and fishermen to their camps in our area. We do not even guide for these people. We need these animals to live from, but the Americans only hunt to show off. They destroy the property on our traplines, steal our nets; and pilots have taken the gas drums we use for fishing. These people seem to have no respect for our environment.

Lately we have seen government people camping in the bush. They have been marking the trees and doing surveys. We do not know why they are doing this. Other people have been examining the trees, the plants, and the fish in the lakes. They have permits from the Ministry of Natural Resources, but they will not tell us what they are doing. This is happening only six



"miles from our community. We do not feel free on our traplines as we once did. We often see planes flying over and checking on what we are doing.

10 Trapping, hunting and fishing are very important to us. This is the life that was given to us by the Great Spirit and it is important that the animals should be protected in order that we may continue to live the way we have chosen. White people think that we are not using the land anymore, but when you come and visit our  
20 community you will know that this is not true.

We have plans for the future, but we will need assistance to develop our own economy based on our traditional life style of fishing, hunting and trapping.

30 We have also heard of the plans that the white people have for this land - about the Reed proposal, the pipeline, and the diversion of our rivers for electricity.

40 We have a great respect for the words of our elders; and these are some of the things that they have told me that I would like to pass on to you:

'White people were given a certain lifestyle (the one that is based on industry, farming, and working regular hours), and they are meant by the





"Great Spirit to live this way. Indian people were also given a way of life - that of hunting, fishing, trapping and living off the land. One way of life should not destroy the other. We know that if we do not continue to use the kind of life we were given, it will be taken away from us.'

An elder has also told me about authority and responsibility.

'An earthly queen is head of the government in Canada. We also have a queen in our spiritual or heavenly life who we turn to for guidance in times of hardship. In such times we also turn to our earthly queen who is the government and its workers to assist us.'

The people who run the government and the people who work in the Department of Indian Affairs have a great responsibility to the people they serve, and many times the quality of those government workers is not what it should be.

Justice Hartt, we have heard that you have said that you cannot promise anything to our people. This is as it must be. It is up to the Indian people to work hard together to resolve our own problems, and to not always rely on the government. We will, however, need cooperation and help from time to time. We are looking to you to find new ways where your assistance can be made more beneficial to us.



"I ask you to come to our reserve and see for yourself what a beautiful place it is. You will see what isolation is like. You will see why we are concerned that our medical services are not what they should be. You will/<sup>see</sup>that there is a great difference as to how the Indian people and the white people live, even on the reserve. You will hear the many concerns and hopes that our people would like to share with you.

I would like to leave you with this advice. Our first experience with commissions was in 1905, that I related earlier, it was not one that brought good things to my people. We hope that, unlike the first commission, you will not be in any big hurry to make your decisions. Like the signing of Treaty 9, your job is a very serious one and will take time and great strength.

Before I close off I would like to tell the Commissioner that the Royal Commission on the Northern Environment is requested to visit the Cat Lake Reserve. You will note that throughout these little presentations I have not dealt with any great detail on development proposals which are facing us now. I will leave that to my people to express for themselves their concerns, their opinions, their fears of development.

I want to thank you for listening to what I have to say. I hope that you will come to Cat Lake very soon and give the rest of my people an



"opportunity to talk to you and show you our hospitality. Thank you."

THE COMMISSIONER: Thank you very much Chief, I will look forward to the opportunity very soon of seeing you again in Cat Lake.

---EXHIBIT NO. 162:

Submission of Cat Lake Reserve  
given by Chief Jasper Keesickquayash

DENNIS CROMARTY: We next have a letter from one of the Band members from Cat Lake and Roy Kaminawash may read it.

ROY KAMINAWASH

"Mr. Justice Hartt, my name is John Cook. This is what I think about the things I have heard - about the Reed proposal to cut all the trees, the damming and diversion of the rivers, and the pipeline.

I feel that everything will be destroyed - the human beings as well as the animals. These creatures that are living from the land will not survive. The fish that live on the bottom of the lakes won't survive. Generations of people yet to come will suffer hardship.

We are not entitled to destroy this earth because our good spirit told us to live in harmony with the trees, and the animals and the fish.





"I am not speaking for my own benefit, because I am happy and thankful that I am well taken care of. I am speaking to the white people who are destroying the environment.

10 I read the Bible, and nowhere does it say that the whiteman was given the right to govern this land and to do the things they are planning.

20 The white man was given a different way of life, that of farming, cultivating the soil and raising cattle and chickens. Indian people were also given a life - to live off the land and with the land.

30 We were not told by the Great Spirit that we were to be dictated to by the government, by the Ministry of Natural Resources. Our lives were not meant to be governed by the white people. We are given our directions by the Great Spirit.

These are just some of my thoughts that I wanted you to know.

40 I am, and it is signed John Cook, Cat Lake."

THE COMMISSIONER: Could we have both those documents to officially put into our record of these proceedings please.

---EXHIBIT NO. 163:

Submission by John Cook.



MR. BEARDY: It is now a little past 6:00 Mr. Commissioner, and Jim Mezzatay will make his presentation after supper and also we will hear from Slate Falls, Round Lake, Muskrat Dam, Bearskin, Sachigo Lake hopefully all tonight after supper. It is also refreshing to note that throughout this afternoon's proceedings you have been listening with so much interest you look as if you could go another ten hours, while most of us in this room have been yawning and squirming in our seats all afternoon. But, supper will be served in the hall starting right now and we ask that everybody re-convene here at 7:30. Everybody will have to eat in shifts so if you finish stuffing yourself just leave immediately.

---Dinner Adjournment.

---On resuming at 7:30 p.m.

DENNIS CROMARTY: If we could call the meeting back to order please. This evening we will continue with the presentations by the Windigo Development Area. There will be a slight change in the format of our presentation. Most of our delegates have agreed to do a summary of their presentations, not a word by word translation. And also the full text of the English presentations will be read in full.

FRANK BEARDY: The next person to speak is a Band Member from Cat Lake, Jim Mezzatay and Roy Kaminawash will translate.

JIM MEZZATAY

I thank you, Mr. Hartt, for giving me an opportunity to talk to you. I believe this is a once in a lifetime opportunity, I have had no other opportunity in the past to talk to a commissioner or a commission. I am now sixty years old and have been trapping since the age of ten.



10 Your visit here to this community, to visit the Native people themselves is good. In reading the bible, whenever the Great Spirit wanted to talk to the people he would do so in person, and it is something similar to your present visit that we have an opportunity to see you in person, we have an opportunity to talk to you in person, but I would like to mention that the former Chief of Osnaburgh, an elder who spoke to you earlier, James Masakeyash, mentioned that when he shook your hand, your hand was very cold, but that was only because the building was cold.

20 When we first met the people that signed the treaty we were promised very good things and all these promises were always based on something spiritual. I see now that you yourself have an opportunity to provide us with some good as we have been provided through the treaty of good promises we were made, but I would like to mention that your visit in this regard is seen a little differently.

30

40 These briefs which you have heard and the briefs that you will be hearing may sound that they do not like white society, but white society does and can provide benefits to the Native society. We can learn from each other, however, there is one aspect of the white society which is now scaring us. For instance his hunting or the manner in which he hunts, this fall I went hunting with my family and my kids and while we were hunting a plane circled us and my kids were scared and they asked me, 'Dad, why is that plane circling around us?' and I had to tell them that it was the white man and their method of hunting. My kids do not have the background to enable them





not to be afraid of the white men, but it seems that they are afraid of the white men.

10 I would like to talk about the Reed Paper expansion. A few things I would like to mention about Reed Paper or its expansion proposal. I always <sup>note that</sup> / <sup>necessary</sup> whenever an Indian finds it / to fell a tree he uses an axe. He does not destroy the roots of the tree because in effect what it does, it allows the ground to remain stable in order that it can regenerate a new tree. But I have seen the white man and how he cuts, and I have seen his method of clear-cutting. Not only are the trees all fallen down, the ground is dis-  
20 turbed because of the use of his machinery, it takes out the tree roots from the ground and there is no regenerating and this method that he is presently using cannot do any good.

30 In this area we have some beautiful forests and it is obvious that we must take care of the beautiful forests we see around us. It is also very obvious that Indians and Whites can derive greater benefits from this forest if we take care of it, as we have taken care of it in the past. For the animals that roam in the forest we have to take care of the forest to make sure that those animals live off that forest.

40 I want to talk about the water harnessing schemes, with regards to the water damming and the diversion schemes, I have only this to say about them. The damming of these major river sources to generate hydro electric power is not the only method of getting power, what must be done is to develop alternative power sources other than the



use of this water, and if we are to divert our water to the U.S. for their consumption and their power needs then we think maybe it would be better if they piped the water rather than these massive diversion schemes.

10 I want to make a short note on the proposed Polar Gas Natural Gas Pipeline. With regards to the proposed development of a pipeline/<sup>from</sup>up north down to the southern market I do not think that a pipeline is the answer. I would consider a development of, or the improvement of the present method of carrying gas and like ships or trains and tankers, etc. I feel that the pipeline would not have meant <sup>many</sup> jobs for our people, but if the other method of delivering the gas was developed there would be more employment created that way.

20

When you make up a list of the communities you would wish to visit during your hearings do not forget the Cat Lake Indian Reserve. That is all for now.

30

THE COMMISSIONER: Thank you very much, sir.

MR. BEARDY: The next person to speak will be Levius Wesley from Slate Falls.

40 LEVIUS WESLEY

MR. WESLEY: I'm going to be very brief with my presentation because I believe a lot of what I will talk about will all come through and I want to avoid repetition, but I do want to make a comment. First of all I would like to thank the Commissioner for allowing me this



10 opportunity to express some of my concerns regarding the resource development proposals. I realize this is an opportunity that has come to me only like a once in a life-time opportunity to talk to the Commission and I do not think too highly of my own personal life, however, I do think highly of my land.

20 Mr. Commissioner, I hope or I just wish that you understood all that. Because Mr. Wesley has expressed a lot of our concerns regarding these various resource development schemes and he has summarized for the benefit of our Native audience who still do not see or are still not aware of these development projects. On and off the hydro and dams and Polar Gas Pipelines, mines, uranium exploration and the uranium mines, the Onakawana Lignite Development, Reed Paper Company; with regard to all of these resource development projects Mr. Wesley has stated a lot of what we feel about these projects. He has voiced our concerns, how this land will be destroyed if we allow  
30 these development projects to go ahead.

40 The development projects always come from the south, they originate from the south, and they always benefit the south; there is no benefit which can be derived from these projects by the northern people. The clear-cutting of the land, the damming of rivers, strip mining of land will all destroy the land eventually if they are allowed to go ahead. Our way of life will be effectively destroyed now and for our future generations, because these development schemes do not take into consideration the human aspect. These development schemes are allowed to go ahead because the government of Canada is always under great pressure from our neighbour to the south,





the United States of America, and we really do not have any control over these developments, at least us Native people people or us northerners do not have the same method or the same pull to stop these developments, however, we must, because we have to live here in this land.

Now, Mr. Wesley is finished and I would like to present his own letters regarding these development projects and I notice also that his son has also included his thoughts on these projects. His son's name is James Waboose. The first set of letters will be from Levius Wesley and the second set of letters will be from his son, James Waboose.

---EXHIBIT NO. 164: Submission of Levius Wesley.

---EXHIBIT NO. 165: Submission of James Waboose.

MR. BEARDY: The next person to make a presentation will be the Chief from North Caribou Lake Band, Saul Keeasch. There is a mistake on the agenda, it says Round Lake and Saul Fiddler is the Chief of Thunder Bay.

SAUL KEEASCH

My name is Saul Keeasch and I am Chief of the North Caribou Lake Band which is located at Weagamow Lake. First of all I would like to say that I really appreciate being here and meeting with you on various subjects that concern us. The community of Round Lake is approximately 116 miles north of Pickle Lake and you have heard from various people that some of the things that we



will see here will reflect that the Indian people living throughout the Treaty 9 area live entirely/<sup>different</sup>lives and have different philosophies and some of these philosophies more or less go against what the white man, that is, against the white man's philosophies.

10 Mr. Commissioner, we invite you to visit our community of Weagamow Lake and visit with us so that you will learn and discover how government is providing for the Native people, how government walks with the Native people so that you will better understand what I will be saying in my presentation. I will summarize what is in  
20 the presentation due to the little time that we have. I will try and make it as brief as possible. This presentation will be made available to you.

If you take the time out to read this presentation it will assist you and help you better understand our community.

30 "We are concerned for the people and what we are concerned about is the developments that are happening in our country. We are concerned for the people of this community, for their source of livelihood and their rights to the reserve  
40 lands. We are not concerned mainly with the people of today, but those will grow up and live in this community or rather who will live on the reserve.

In the year 1938, the only white men seen were the land surveyors and the mine surveyors. At that time our people lived in peace and harmony and did



10 "not have to worry because they were free to do as they pleased. They were not told how much they should take from this land. Quotas to kill fur-bearing animals were unheard of. They were not told which season they should do their fishing. They lived off of the land that the Almighty had intended them to do from the beginning of time.

20 When God made this world that we live in, He made it in six days. On the sixth day He saw that everything was ready so He gave His blessing. He said that all things created were for man. This meant all the fish, all the animals, all rivers, lakes, hills, trees, rocks, soil, sand, clay, gravel, mud and everything under the face of the earth that are of value.

30 The Indians were the first to inhabit this country now known as Canada. The white man came from across the oceans to make this his country, also, but seems that they have taken over the whole land and the things that come from the earth itself. Namely: silver, gold, nickel and other valuable rock and mineral. These substances, we feel, rightfully belong to the Indian people. We  
40 scarcely obtain things that are of value.

My thoughts are of the present - 1977. In the south there are paved roads, highways, huge planes, railroads, big, tall buildings used for factories or for recreation and big machines that





10 "are used to supply energy for mechanical purposes. There are so many things that the people of the south own that we people from the north do not own. We are poor compared to the people of the south. Our economic structure is very bad. I feel some of these things should belong to us in exchange for all of the things that white man takes for free from our land.

20 Our settlements are small compared to the big towns of the south. Here we have an airstrip, a Nursing Station and schools but they are far from being the modern airports, hospitals and schools that are in the south. The housing material provided for the Indians are of low cost and very bad quality.

30 I feel our people are forgotten by the white man. White man is rich and has power because he can take all that he can whenever he wants to from this land. And even though the Indians are looked down upon we only ask for one thing. This one thing is that the promise be kept sacred that was made by His Majesty's English people in 1906, when they were asked to sign the Treaty. This Treaty took place at James Bay. In 1930 the  
40 commissioners came under His Majesty's name and we want the promise made by these commissioners to be honoured. In the promise the Commissioner made he swore by two of God's creations that the Government would always take into consideration what the Native people wanted.



10 "The meeting held at North Caribou was not quite two hours long and it seems the Indians were not given too much time to consider the decision that was made. They signed the paper that was to make them Treaty. Some of the words in the promise were 'As long as the sun shines and as long as the rivers run would the white man care for the Indians'.

20 Consider all that I have said and let it be understood that we are not vengeful nor do we hate but everything I have said is the truth and can be seen.

30 We are friendly to all the white men that are around us although white man can frighten us sometimes when they do things that are a threat to our source of livelihood and to the land itself. They seem to have no respect for nature. I can honestly say that some of the things that I have mentioned are a benefit to us, some of the services that are provided, and are for our use. One of the things that is a threat to the fish and animals are the dams that are built to provide power.

40 The lands that are reserved especially for exclusive occupation by the Indian people are granted by the Government. The reserves belong to the Indians but there are advantages and disadvantages to living on a reserve.

One disadvantage to the Chief and Council is



10 "that they cannot make important decisions unless it is approved by the people in Ottawa or Toronto. Namely the decisions that concern the internal part of the reserve. The way I see it the people in Ottawa and Toronto may as well be the Chiefs for our reserve as they are the ones that make all the rules and regulations and policies for the Indians that live on the reserves.

20 When the people in Ottawa and Toronto decide to make a policy they do not consult with the Chief and Council to ask them whether or not they approve of the policy. We do not know anything about it until all the decisions are made and we get them through the mail.

30 Once there was a letter sent to the Chief and Council that said. If the white man came to the community on a construction business and if that certain building or whatever is constructed and if it would be of service to the community, then they should take things from the reserves at no cost. I cannot accept the fact that

40 a white man would construct an airstrip that is not going to be profitable to some businesses. Building an airstrip costs money and even at present they have funds to pay for the maintenance of the airstrip. The airlines flying throughout the north make handsome profits by using these airstrips when they come into the communities. I feel the Chief and Council had every right to set the rate for gravel taken from within the reserve even if





"the building of the airstrip was provided to be of service to the community and I also feel the Chief and Council have the right to make decisions, and make necessary changes as the Government is always saying that the strip belongs to the people of this community.

I will give you an idea of how much gravel was taken from within the reserve. The runway itself is three thousand feet by seven hundred feet and this is not counting the access road that was made plus the parking place for the planes. For all this gravel taken we did not receive a nickel, and all the gravel was taken from the reserve.

If we were to go and ask from the white man material that we needed to use for constructing they would not give us the material for free. There would be a rate for every little thing that we bought. And for the way white man is treating us we do not complain, but take it/<sup>and hear it.</sup> I know the strip is a benefit to us in some ways. One is that we get our mail every day even during freeze-up and break-up. We also get our freight in, but the high cost of food is still the same. We can also send out <sup>our</sup> /sick people anytime to the hospital by transportation via airstrip in our community.

To give you a brief rundown on the community of Round Lake and the origin. The first



"Treaty for the North Caribou Lake Band of Indians took place at Windigo River in the year 1930, and there were 195 people there.

During this time these people spoke only one dialect. Their writing was all in syllabics and they had one denomination only, that is they only had one religion. The only white people who were in contact with these Bands of Indians were the Manager of the outpost, that is the Hudson's Bay outpost and the Minister. They were there to be of service to these Indians. They lived in peace and happiness and only heard a vague rumour that a white man was coming some day to rule the land.

The next time the Band of Indians was seen was in 1938, a band of surveyors. This was the same Band that signed the Treaty that took place in 1930. At this time there were 61 families comprising 44 men, 54 women, 51 boys and 61 girls.

Today the population of the North Caribou Lake Band totals 475. There are 99 families comprising 230 adults, 107 boys and 138 girls. We have 14 non-treaty living within the reserve. These are: the Bay Manager, two pilots, three nurses, seven teachers and one adult education teacher.

Available assets in our community are a



10 "seven room school, a Hudson's Bay store, a Co-op Store, a coffee shop, a fish house, an ice house, a post office and band office and three churches. The denominations are: Anglican, Native Fvangelical and the Pentecostal Church. Our communications within the community are provided by telephone by Bell Canada. For outside communications there are four radios. There is Bell Canada, the Bay, Health and Welfare, and one Band Radio. We also have an airstrip in our reserve.

20 The Band itself owns. one bull-dozer, one skidder, one tractor, one saw-mill, one planers, one tug, and one plane.

30 Full time employment for Indian people is that the Bay employs 5. National Health and Welfare employs 4, the Coffee Shop employs 2 and MTC - 2 and the Band Office - 3, the Post Office - 1, and the school - 4.

40 To briefly summarize on the topics of trapping - Another historic dependency of the native people is the trapping of the wild fur-bearing animals. Over the years they have been known to trap only at certain seasons and their trapping is governed by the price of furs. When they feel that the fur on the animals is good then they go out to do their trapping. Not only do they trap for the fur that they can get, they also kill certain animals for food. The beaver, the lynx and the muskrat provide meat that is good





10 "for eating. Fur-bearing animals that the native people depend on are beaver, otter, fisher, muskrat, mink, lynx, marten, wolf, and weasles and squirrels. Our people are part of these animals because these animals provide for them. Trapping is still done at the present time.

20 All throughout the north native people still depend on trapping. The report by the Ministry of Natural Resources stated in a five year span the total amount of \$479,580.08 was made by the factories of Bearskin Lake, Sachigo Lake, Weagamow Lake and Muskrat Dam.

We feel that the white man should consider the trapping in the trapping areas that belong to our people when they are making massive plans to start resource development in the region.

30 We try to preserve our wildlife because we know that God created the animals for a purpose. He did not create them for us to destroy them needlessly.

40 We should try to preserve these animals because they serve a purpose to us. We should use them the right way.

We should not waste anything that God has provided for us.

To summarize on Fishing - Commercial fishing



"is the main part of our economy, not only in our community, but throughout all the other communities in the north. Not only do we sell to outside fish markets, but it acts as the staple food for our families.

10           The proposed resource developments such as Reed and mining and the proposal to build dams in our area will destroy most of the lakes that we are currently fishing.

20           In the year 1976 fish sold was 361,044 pounds. In 1977 the total amount sold by all the communities fishing was 535,000 pounds.

30           If the big projects get underway there will be a lot of changes within the area. Already there are many lakes that are being closed in the south due to mercury pollution and other pollutions that are caused from paper mills, such as Reed Paper Company.

40           We strongly believe that God created the fish so that humans will benefit from them. We do not want to see them destroyed needlessly. We should make sure that they are used the right way. They too have within them the instincts for survival.

          The people who will be responsible for the projects should put into consideration the Indian people who depend on the fish for money and for food.



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"About forest fires that occur north of the 50th parallel - Whenever a forest fire breaks out in our area the people responsible for fire control do not seem to be concerned. They only make sure that our homes, belongings, churches, schools, stores and Nursing Station are not destroyed by fires, but if a fire happens to be away from the settlement they do not bother to check it or try to put it out. They give us the idea that they do not care if we lose our trapping areas, and that many of the fur-bearing animals are destroyed by the fires. They do not seem to care anything about that.

30  
40  
It is different in the south. Whenever a fire breaks out they keep a close watch and will have the fire extinguished as soon as possible. They do this not only if the fire is near a town, but if the fire occurs in the 'intensive protection zone'. They fly men to fight the fires and this involves a great amount of money. They keep a close check on the fires and even on the radio you will hear that this many acres have been burned and how many major fires are still burning. They would not even mention it if the fires completely demolished our area. This is one of the ways that we know that the white man does not care for our lands or our communities. Funds are not provided to be used in case of fire and there are not any regulations concerning fires that occur north of the 50th parallel. They just let them burn themselves out.





10 "They should be more concerned for us and for our lands. Many of the things that we rely on are destroyed like the fur-bearing animals and the trees of the forests. When the trees are destroyed by a fire, it will be a good many years before the trees will grow again. They should be more concerned for our lands and for our wildlife and to ensure that they are not destroyed by the forest fires that occur every year north of the 50th parallel.

20 I am going to by-pass the forest cutting and the construction of the dams.

30 On regulations and by-laws passed by government - We know that regulations, policies and by-laws are given to us for our own good. Without the support of these, the things within our community would be a lot different.

40 One thing though - when the Ontario Government people and the people from Ottawa decide on a policy that policy may not be good for our people. The people in Ottawa and Toronto sit in their offices making regulations and policies and yet they do not have a clear idea of how the people in the north live and how things really stand. They do not ask the Indian people first for their opinions, they do not invite the leaders to sit in at these meetings to plan or to offer information when they want to make a policy. They make the policy and when it



"is passed they present it to the Indian people. Sometimes it happens that the Chief and Council has made some decision on the same thing, but upon receiving the regulation, we find the decision will have to be changed to conform to what the government says. It's as if the people in Ottawa and Toronto are the leaders in our reserve, and I find that happens a lot. For instance I will get a letter in the mail and it says that we should do this or they are going to do this for our reserve. I cannot say or do anything about it. It leaves us no choice but to follow it. It is not that I am against the by-laws and regulations and the policies, but there is something that I will do from now on - I will tell the Government people what I do not like about a certain policy. And if I know that it will not do any good to my people, I will not follow it. I will tell them what my people object to about the policy or regulation. I will tell them what our goals and objectives are for our own reserve. I will tell them what my people desire for their reserve and I will change or not abide by certain policies and regulations that do not fit into our reserve structure.

There are eleven items here, some of the problem areas they have where the people at Round Lake are not too happy about. Like any job they get within the community they always have to work and they receive the minimum wages. The fishermen do not get full support. It seems



10 "that the airlines that are doing the fish haul  
get all the benefits. The trappers work hard to  
maintain their trap lines, but they do not get  
any support from Government. The housing materials  
that they get are of very poor quality. They do  
not have running water in their community, nor do  
they have electricity. The Band Office is in  
bad shape and the facilities within the Band Office,  
they do not have proper facilities in the Band  
Office. They are not provided with good doctors  
that live within the community. The Nursing  
20 Station does not have proper equipment to help  
the patients with, and there is no proper medication  
provided."

I thank you Justice Hartt for listening to  
us with patience.

30 THE COMMISSIONER: Thank you very much.  
I will study that presentation in its entirety very  
carefully and I will look forward to meeting you and the  
people in your community. Thank you.

40 ---EXHIBIT NO. 166:

Submission by Chief Saul  
Keeash.

---Brief recess.

---On resuming.

MR.CROMARTY: Mr. Wally McKay would like to  
make an announcement.





MR. WALLY MCKAY: Due to unforeseen factors that we were not aware of and due to the time frame that Mr. Commissioner is involved/<sup>in</sup>we' had anticipated that we would have two full days and in going over some of the things that we had thought we were going to go through it does not seem that time permits that everything be done. Due to the fact that this is the first opportunity that the Chiefs of the various communities have a chance to express their feelings they have requested that they speak in their own language in the presentations. We have been able to do that and I can also appreciate Mr. Commissioner's patience in dealing with these issues. I would like to make a comment with regard to the Chiefs, that they have worked hard on their briefs and in their prepration and it is not only the Chiefs that have been involved. They have had meetings in different communities, the people that were most strong in opposing such a development, especially dealing with Reed, from our Indian communities, they have done quite an extensive amount of work in preparing for the presentation and they have requested that it is not proper due to the time' factor to rush through their presentation and they have requested that Commissioner Hartt go and visit them in their community, so that the community could also participate in the preliminary hearings.

I have asked Mr. Commissioner to consider it and he has expressed his thought that he has conceded that he will go to visit the Chiefs in the Pehtabun area and the community of Sandy Lake at the first part of January. I would like to thank the Commissioner for his kind consideration and also the people at Sandy Lake and



Pehtabun area are looking forward to that. We will be continuing to make the three presentations from the Windigo Chiefs and after that we would like to have open participation.

There is Bill Mamakeesic, Chairman of the Pehtabun would like to make a few comments in regard to the Pehtabun presentation and also I have a gentleman from Savant Lake who would like to take a few moments to make a presentation. We will also accommodate that gentleman. I would like to turn the proceedings back to Dennis Cromarty.

MR. CROMARTY: Frank, will you introduce the next speaker from the Windigo area, please.

MR. FRANK BEARDY: Due to a time factor that Wally McKay emphasized we are forced to present our briefs to you in English. The first part will be from Muskrat Dam Creek, a sort of history, and I will do some of the things that we expect from your Commission.

ARTHUR BEARDY

"On behalf of the people of Muskrat Dam Band I would like to extend a warm welcome to you and your commission to this part of North-western Ontario. We are happy to be able to participate and to be granted the opportunity to make our views known to you on how we feel you should conduct and carry out the tremendous task you have been appointed for.



"The community of Muskrat Dam is located on the north shore of the Severn River and is half way between Sandy Lake and Bearskin Lake which are also on the same river system.

10 The community is relatively young as it was only twelve (12) years ago when five families from Bearskin Lake relocated and settled in Muskrat Dam on a permanent basis. These families decided to move and start a new settlement elsewhere primarily because the hunting and trapping territories around Bearskin Lake were getting too crowded and it was getting harder and harder to be self-sustaining. Our people decided to move to Muskrat Dam where game was and still is plentiful and also it provides them an opportunity to develop local economy.

20 30 The new community had its share of growing pains. Very little government assistance was provided for the people until about (5) years ago. For ten to twelve years our people lived in log cabins they themselves built and subsisted on what game they could procure from the land. Those were trying times, but we struggled and worked to make our community what it is today.

40 Muskrat Dam officially gained its separate reserve status the same day as the election of our first Chief and Council on April 13, 1977. Prior to this we were classified as part of the Big Trout Lake Band and were considered as one of its



"satellite communities.

Muskrat Dam Reserve is one of the smallest reserves in the country and constitutes a total of 4,793 acres of land with an on reserve population of 126 people.

We do not have a store that can cater to most of our needs and most of our shopping is done in Round Lake (Weagamow Lake) which is 36 miles south. To be able to shop in Weagamow Lake we have to charter a Cessna which is based in Weagamow Lake and it costs the shopper \$70.00 for plane charter only.

Our reserve does not have an airstrip and since our community is accessible only by small bush planes, we are cut off from the outside world for three to four week periods during freeze-up and break-up.

Our reserve does not have daily access to proper medical services. The nearest nursing station we have access to is located 36 miles south in Weagamow Lake. The Registered Nurses who are stationed in Weagamow Lake visit our community on bi-monthly basis. We have a resident lay dispenser who provides minor medical care, but is unable to take care of major emergency situations.

Lack of an airstrip and proper medical services makes us very vulnerable to emergency





"situations especially during freeze-up and break-up periods.

10 Our reserve does not have a local post office to take care of our postal needs. We are forced to depend on the post offices of Weagamow Lake and Central Patricia to provide us with the much needed postal services. This is a very inconvenient way for us as it is normal for a letter to take four weeks to travel from Thunder Bay to Muskrat Dam. Because we lack money-order facilities, our people are forced to send cash to the post office in Central Patricia in hopes that a money order will be re-issued back to them. 20 Within the last two years, because of our overwhelming trust in Canada Post, we have lost about five hundred seventeen dollars through this process. This is a conservative estimate.

30 Our reserve does not have reliable long distance communication. We were offered the service under the massive telecommunication program that was partly funded by the Ontario Government, but our people rejected it. Our reasons for rejecting the service are simple.

- 40
1. No consideration was given to our people to be directly involved with the planning of this program. All planning arrangements were made by Bell, Telesat and the Ontario Government.



"2. Only one telephone was allocated for Muskrat Dam to serve the needs of 124 people. Certain problems would have been solved but numerous more problems would have been created.

10 We will not accept a one telephone system. Bell Telephone must install telephones in every house that wants one or we will not allow them on the reserve. This was decided by the people and this is the stand we will take.

20 Our reserve is not serviced by any major electrification program. The forests surrounding our reserve provides fuel for our wood stoves which give us adequate heat for our homes. For our cooking and lighting needs most of our people depend on naphtha gas and propane which are very expensive. One gallon of naphtha fluctuates between four and five dollars per gallon, while one bottle of propane sells for \$110.00.

30 Though we desire and hope to have some of these services which are taken for granted by many people in this country, we are contented and happy living close to nature as we are."

40 I will ask Frank to finish the rest.

FRANK BEARDY

"We, the people of Muskrat Dam Reserve, can never begin to over-emphasize how important this



"commission is to us and to the other Native people living in the Treaty Nine area. We want your commission to assist in clarifying many areas of conflict that exist in the Treaty Nine area.

10           It is important to us because your commission will be in a position to clarify to the governments and the multi-conglomerate corporations our exact feelings towards northern development and our relationship to everything that is around us.

20           This commission is important to us because we want the Canadian public to be aware of the developments that are being proposed north of the 50th parallel and how these developments will affect the environment and the Native people living in the area.

30           This commission is important to us because contrary to what some people might say:

- our way of life
- our way of thinking
- our way of rationalizing
- our total outlook on life

40           and the land around us are in many ways different from those views held by the mainstream of the Canadian society.

            With the advent of massive uncontrolled development north of the 50th parallel, ours is a unique and fragile lifestyle.





"Since your commission will have first hand contact with these differences, we want you to listen with patience and understanding and to take your findings to the public at large.

10 This commission is important to us because we want it to be the vehicle whereby the Provincial Government clarifies its relationship with the Federal Government with respect to the original treaties and the Indian Act, which controls every aspect of our lives. Provincial responsibilities to the Native people must be clearly identified and documented.

20 From previous reports you have been quoted to the effect that this commission will be unprecedented from any other that has been held in this country.

30 Mr. Commissioner, we sincerely hope that you still stand by this statement and that your feelings have not changed in any way during the past month.

40 You have a tremendous task and yours is a job very few people envy. However, for the sake of our children and those yet unborn, we must insist that you stand by the statement whereby this commission is unprecedented from any other.

We insist that your commission study and deal with all proposed resource developments which



"contributed and became the resulting factors in the birth of this commission.

We insist that you look into all aspects of the proposed Reed development.

We insist that you look into all aspects of the proposed Polar Gas Development.

We insist that you look into all aspects of the proposed Onakawana Lignite Mine Development.

We insist that you look into all aspects of the proposed diversion and power development of the five major rivers in the Treaty nine area.

We insist that you take and study individual case histories of the impact certain developments have had on reserves and Indian communities along the southern belt of the Treaty nine area. If you do you will clearly be able to see just how grossly government is violating certain parts of the Treaty which we so highly regard.

We insist that you visit every reserve and community within the Treaty nine area and that you take your hearings to all the major centres in Ontario.

To those people that are unfamiliar with our ways we might appear very unreasonable and demanding but you understand that our future



"and that of our children is at stake.

It is our feeling that the platform which your commission provides for Indian people to be heard is something which will never be provided for us again.

This is our last chance.

If you, by any chance, fall short of what we perceive from your commission, we will once again be disillusioned and our faith in government and the controlling powers will be irreparable.

We extend to you and your staff a personal invitation to visit our community for three or four days. In the comfort of our homes and places of work, we will convey to you in more explicit detail our thoughts on the encroaching resource developments and show you how we live and make use of all that is around us.

We extend to you a hand of trust, understanding and brotherhood, and we hope, for the sake of future generations, that the hand you extend to us will be that of the same in nature. Thank you."

THE COMMISSIONER. Thank you very much and I look forward to visiting your community soon.

---EXHIBIT NO. 167:

Submission of Muskrat Dam Reserve.



MR. BEARDY: The next will be Chief Tom Kam from Bearskin Lake who will also do his presentation in English.

TOM KAM

10 "Good evening ladies and gentlemen and Mr. Commissioner, I welcome you to our land, the land of our forefathers, our people, our children and future generations.

20 I would like to take this opportunity to extend my invitation on behalf of my people of Bearskin Lake Band to come and visit us in our community.

30 Bearskin Lake is situated on Michikan Lake, just one mile from the great Severn River system. I am sure you are asking yourself why our community is known as Bearskin Lake, yet it is located on Michikan Lake. Well, Justice Hartt, we owe that bit of namemisplacement to the Hudson's Bay Company, which was the original trading post, it was on Bearskin Lake which is near Sachigo Lake, and in the process of relocating to Michikan Lake, the name Bearskin Lake stuck with us. That is how we acquired our community's name.

40 The settlement itself was founded by Samson Beardy, former Chief / of Big Trout Lake around 1933 or 1934. We did not become recognized as a reserve until April 1976, when we were given 51½ square miles





"of land to call our reserve. We do not recognize those reserves' boundaries, sir, our land extends beyond that mere 51½ square miles.

There are 287 people who call Bearskin Lake 'our home' and from the projection of our annual population growth, we should be surpassing the figure of 700 by the magical year of 2000. We have two stores serving our materialistic needs, two schools for our children, a nurses overnight cabin, a recreation hall, a motel unit, an arts and crafts centre, a band hall, three churches for supplementing our spiritual needs, a school warehouse and approximately 65 buildings to house the people of Bearskin Lake. Included in these buildings are the Hudson's Bay manager's residence, two teacherages and an Indian Affairs Agency cabin. Out of all these buildings only the teacherages, Hudson's Bay manager's residence and two schools have, but not too dependable, water and sewage system. As for electricity none of the native houses enjoy this amenity.

Presently, there is approximately a mile and a half of our road system, there is none within our community itself. Our only source of transportation to other communities is by air, float planes in summer and ski planes in winter. Other than that our people rely on boat and motor in summer and snowmobiles in winter.

As of December 3, 1977, our contact with the outside world has been established with the



"introduction of the Bell Canada telephone system into our community.

10 I have just introduced Bearskin Lake to you by relating a little of its past and present. Attached to this brief is a sketch map of our settlement. Why I have done this is so you can compare this description with what you will see in your visit to our community.

20 Our potential work force, able people is 56 men between the ages of 15 and 60 years. All of them, to a certain extent still depend on trapping and fishing for their livelihood. Other than that employment usually comes in the form of work projects. Thus the revenue generated from work projects coupled with our traditional way of life is generally sufficient for our existence.

30 We are a resourceful people, Mr. Hartt, we are looking and investigating into all possible means of creating employment for our work force. It has been said many times, nevertheless, I wish to say it again, we are not against development. Development as it is proposed by these huge corporations which have been mentioned to you, is being imposed upon us. We do not want overnight developments, which are imminent to destroy so much of our environment, so much of our land, the land that seems so much to us. We want development which will not create shock or hurt the people of Nishnawbe-aski. What we want is to play a part

40



"in the development of our land, to play a part in the negotiations, to play a part in keeping our land the way we want to keep it.

10 We do not want outside people coming and telling us that they are putting a pipeline 20 miles upstream from our settlement and proceeding to clear away our trees for this pipeline. We do not want huge corporations coming in and telling us to move off our land for money's sake. No, Mr. Hartt, we want to be treated as equals, to be treated as a people. Mr. Hartt, it looks 20 to us, as if we were not even alive, the introduction of these huge projects threatens the very existence of the native people.

30 There are many opinions and facts which could be related to you by the people of Bearskin Lake. I will leave these for your visit to our community.

40 The people of Bearskin Lake strongly believe and support the statements and parameters as proposed by the Grand Council Treaty #9 in Sioux Lookout.

In closing, Justice Hartt, I, and my people extend to you a hand of friendship. May the Great Spirit bless you and guide you in your deliberations and aspirations for a better tomorrow.

Thank you Mr. Hartt, and we appreciate your





"support as our future depends on you."

---EXHIBIT NO. 168:

Submission of Bearskin Lake  
Band.

10 FRANK BEARDY: Next on the agenda is  
Sachigo Lake Band and unfortunately Chief Barney McKay  
was unable to attend due to sickness and two councillors  
Peter Barkmam and Solomon Beardy are present and Wally  
McKay will have the pleasure of reading out Sachigo's  
brief.

20 CHIEF WALLY MCKAY: Mr. Commissioner, I  
don't know how to explain this to you, but apparently  
somebody was asked to make a photocopy of the presentation  
and it has not arrived. Now, I am going to ask councillor  
to read it in his language and I will do my best to trans-  
late whatever he has translated on paper.

30 "Mr. Commissioner, we welcome you as we  
meet today. We take this opportunity to express  
our appreciation of your undertaking to carry out  
the mandate of the commission.

40 Sachigo Lake Band is located fifty miles  
west of Bearskin Lake and forty miles from the  
Manitoba border.

Sachigo Lake is located one hundred and  
eighty miles from Pickle Lake. People reside  
on two reserves, Sachigo being the main resident  
area and also at Ponask which is about fifteen



"miles away from the main settlement. In Ponask people live off the land, they hunt and trap year-round.

10 The people have a small amount of employment. There are about 300 people in Sachigo and 26 in Ponask. People settled in Ponask in 1975. There is no road access to this community and the only transportation is by aircraft.

20 Homes are not of equal parallel to southern dwellings. It is unfortunate that our young children or anybody who wants to go to the toilet you have to go outside, irregardless if it is fifty below zero, they have to go.

The only form of transportation is aircraft. We have three radios, at times at poor frequency.

30 Referring to our education system we have a school that handles up to Grade 8. Our spiritual well being is looked after by the two existing churches. There are a number of stores owned by the Indian people in Sachigo and also in Ponask. Regarding the medical services we have a local person looking after the nursing requirements. We have two visits from the outside nurses

40 from their station at Big Trout Lake. We have two recreation halls, maintained and operated by the people. We have a post office and yet we suffer under very poor services. The high cost of freight, we are subjected, to give you an



"example - gas costs \$4.00 a gallon and meats and produce are twice the price in the south. Our main form of transportation is by snowmobiles with the existing high costs of gasoline requirements in order to trap during the winter.

10                   Mr. Commissioner, what I have said entails a little explanation with regard to what we have in our community. From the viewpoint of the major society we have nothing. From an Indian point, we have plenty. We have plenty in terms of resources that the land that we love and that provides us for our sustenance. We here of  
20 the developments, such as Reed and Polar Gas.

                  Regarding these developments they will affect our lifestyle. It is only reasonable that we want our people to be consulted. We will not be content with southern decisions being forced upon us and being implemented upon us. Develop-  
30 ment must include total Indian participation. The decisions must include Indian participation. The decision of any governmental nature will require the Indian people to participate on a full scale.

40                   Mr. Commissioner, it is our hope that through this commission's process you will hear our discussions on these particular issues that will affect our lives and our communities. It is our hope that whatever development does occur that these must be done through       a comprehensive



"fashion with the total involvement of our people. Too far and too many times it has happened that the resources are taken from the north and taken down south to be exploited. Nothing is left for the Indian people that they can utilize, and exploit also.

The other issue I would like to bring to your attention is in regards to the installation of telephone service into the community. Bell Canada has insisted that they will install one community telephone to service the whole community, but our people see little value in this and have requested that they have access to phones in homes. This is another prime example of non-consultation. If we were consulted obviously things would have been resolved with no problems.

The other matter deals with what is happening at <sup>Little</sup> Sachigo, eighteen miles north of the existing community. There are people working there. These people work for Polar Gas and they put fuel drums in the river causing wildlife to be scared away due to fuel being in the water and on the river.

Mr. Commissioner, when you come to our community we will show you all these things, of what has happened and what development has done to our community also.

Another matter I would like to bring to your attention is in regards to forest fire





"prevention. Much of the area is destroyed each year through forest fires. Much livelihood is also destroyed along with it. Fire prevention in the northern area has been neglected and this certainly will have to be looked into.

10 In conclusion we would like to state fully our support to our organization, Treaty 9. I, as the Chief, and Council and my people in Sachigo, take this opportunity to invite you to visit us in our community. At that time we will discuss these things in more detail and in greater length. 20 That is the conclusion sir."

MR. BEARDY: The English version of the brief just read will be presented to you tomorrow morning.

---EXHIBIT NO. 168B:

Submission of Sachigo Lake Band.

30 MR. BEARDY: That concludes the Windigo Development presentations and I will turn the microphone over to Dennis Cromarty.

40 MR. CROMARTY: I would like to explain in the language I speak to the Indian people here what Wally McKay explained to you in English.

(Indian translation of previous brief)

At this time Mr. Commissioner, I would like to call Mr. Bill Mamakeesic, the Chairman of the Pehtabun



area who requested some time to explain why the Pehtabun area has requested a meeting with you.

BILL MAMAKEESIC

10 Thank you Mr. Justice Hartt. I want to say it in English first so that the delegation here, I understand the Indians have been requesting your presence in the Sandy Lake area.

20 "Mr. Justice Hartt, we regret that we are unable to make our presentations tonight for the following reasons. Pehtabun Chiefs have worked long and hard to prepare our presentations for the Pehtabun area, and the Pehtabun area if you look at the map, there are three arrows pointing to red cards. There is Sandy Lake, Deer Lake, North Spirit, Poplar Hill, 30 Pikangikum and McDowell Lake. That is the Pehtabun area, and Pehtabun in Indian means the coming of a new day in our land. Our chiefs and our elders and all our people have spent many days of hard work to be sure that our presentations would show you how seriously we take your commission and our chance to make our voices heard in regards 40 to our northern future.

Now we find that you will not be here for the full two days we had come to expect. We feel that our chiefs and elders must be given the chance to fully and properly express themselves. Now, your schedule has been altered and we do not think



"we will get a chance to make our presentations to that desired effect that we desire. We will not ask our Chiefs and Elders to speak into the early hours of the morning. Our Elders are just that and/<sup>because of the</sup> many days of hard work and travel and they are very tired. We cannot ask our Elders to tire themselves even more. We respect our Elders and we will not act in any way that might jeopardize their health.

Mr. Justice Hartt, you are leaving us early because of a request by our southern brothers. We find we must ask you again to alter your schedule and allow us the same courtesy you have extended to our southern brothers.

We will not make our Pehtabun presentations now. We, however, request that your Commission set a date for a one day hearing for the Pehtabun area as soon as possible. We trust that you and your Commission will allow us the courtesty of a meeting at Sandy Lake and the chance to properly present our position to your Commission before your January report. I would want to add that in regard to funds we don't have any so we have to ask you to make additional funds available for that and the Pehtabun Chiefs extend an invitation to your staff to that meeting and the Pehtabun Chiefs extend an invitation to Treaty #9 executives. The Pehtabun Chiefs extend an invitation to Wawatay the voice of the north, and we would like to extend an invitation to other northern chiefs who





"would so desire to come, and we will be extending at our choice, invitations to the news media. Thank you."

10 THE COMMISSIONER: Thank you very much Bill. I want to make it very clear as <sup>Wally</sup> said earlier, I will be there, and I think the first day that we can arrange is probably some day which is convenient to everyone, the first week in January is the first time that it can be arranged, but we will work out the exact day and I will be there and some of our staff members will be with me. Thank you very much.

20 ---EXHIBIT NO. 168A: Submission of Pehtabun Chiefs.

30 DENNIS CROMARTY: Mr. Commissioner, there is a gentleman in the audience that has been waiting very patiently and he would like to have made a presentation when we reconvened at 7:30 and he is waiting very patiently for three and a half hours now and I would like to call on Mr. Ambrose Mikinac who would like to make a very short, brief presentation, and I would like to say too, a pleasant presentation.

40 MR. AMBROSE MIKINAC

I would like to thank everybody who has attended the hearings, all the northern Chiefs and the Commission staff and everyone. I would like to thank them because I have had an opportunity to sit here and listen to all these briefs and presentations, but I know that tomorrow morning when I wake up I will not remember most



of these presentations.

I want to give Justice Hartt a gift, that this is my way of saying thank you to him for giving me the opportunity to listen to the Chiefs and for having the opportunity for the Chiefs to speak.

(Presentation to Commissioner Hartt)

THE COMMISSIONER. I don't know why they didn't let you on at 7:30.

DENNIS CROMARTY: Somebody suggested to me to call on one other speaker and then to close it off for the night. I guess people are getting pretty tired and maybe they've noticed you are also getting tired. I would like to call on Mr. Edward Machimity.

EDWARD MACHIMITY

I am thankful this evening that I have an opportunity to come and visit the Commissioner.

BY INTERPRETER: I think what Mr. Machimity said, the reason why I come, I come from Savant Lake and he says we do not have a reserve there on Savant Lake. The reason why I am happy to be here is that the Great Spirit was happy to provide what he provided for the people here. The people were given a source from which they could derive their livelihood. The Indian people were not given any major developments from which they could make or from which they could survive. Instead the people were given trapping, hunting and all the small game that is on this earth from which they could survive. He says that the Indian people that are in Savant Lake are very poor. He



says they are unable to trap, they are not given trees from which they can make their houses. He says that I think the Great Spirit loves Indians and he also loves the white people. The Great Spirit provided for both of them. He says there is one Indian back home who had rental accommodations that he was unable to pay for the rent so therefore, he was evicted from his residence. He says when he was evicted he lived in a building which had served as a garage, but the floor had been removed and this person had to live on the ground and he had to continue living this way until his brother helped him. He says the Indians were not able to help their brother. If they could cut trees down from which they could have built a house for this person they would have been charged and probably made to pay a fine and they did not have any money to pay any fines that would have been assessed.

There was also a housing program at Savant Lake that the Indians were promised that they could live in, but once the buildings were completed the Indians were not allowed into these buildings. He said that is all he has to say and he has a list of Indian people who desire a reserve at Savant Lake. These people have picked a lake on which they would like to have their reserve and they have picked a spot where they could possibly grow wild rice. He says that is all I have to say and I thank you for giving me this opportunity to speak to you and I would hope that you could come to Savant Lake in order to see what you could do about helping our people at Savant Lake in their desire to get a reserve. He says, I forgot one thing. The trapping grounds today that I have, at one time I was fortunate enough to trap a marten, but an M.N.R.



game warden took my marten out of my trap and it took three requests for me to get it retrived, the marten that I had trapped. He says, that is all he has to say and here is a list of the names of the Indian people who would like to have a reserve at Savant Lake.

10 ---EXHIBIT NO. 168C:

Submission of Edward Machimity  
and list of names.

THE COMMISSIONER: Thank you very much,  
Edward.

20 MR. CROMARTY: Before we close off I would like to remind theKahyahna Chiefs that we will begin at 9:00 with their presentations. Mr. Commissioner, perhaps you might want to say some parting words?

30 THE COMMISSIONER: I have some parting words, but I will save them until tomorrow afternoon. We will be here at 9:00 o'clock tomorrow morning and I will look forward to hearing what the Chiefs will tell me at that time.

Adjournment.

0 CERTIFIED CORRECT:

*Thomas F. Conlin*

(Thomas F. Conlin),  
Official Reporter.





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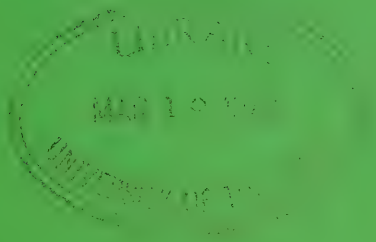
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ROYAL COMMISSION

ON THE

NORTHERN ENVIRONMENT

Hearing held in the Osnaburgh School  
House, Osnaburgh, Ontario, on  
December 7th, 1977, on commencing  
at 9:00 a.m.



Thomas F. Conlin,  
Official Reporter.



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House, Osnaburgh, Ontario, on  
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- - -

BEFORE:

Mr. Justice E.P. Hartt - Commissioner.

APPEARANCES:

John I. Laskin, Esq.           )  
C. Gaylord Watkins, Esq.    )   Counsel to the Commission.  
J.D. Crane, Esq., Q.C.       )



---On commencing at 9:00 a.m.

MR. DENNIS CROMARTY: Ladies and gentlemen, could we get started, please. We will have an opening prayer from Jeremiah Sainnawap.

(Opening prayer)

MR. DENNIS CROMARTY: The first presentation - on October 18th, 1977, there was an election and the following bands voted: Kingfisher Lake, Wunnumin Lake, Kasabonika, Big Trout, Sachigo and Muskrat Dam. Chief Sainnawap was elected the first Chief of this Band.

CHIEF STANLEY SAINNAWAP

CHIEF SAINNAWAP: Good morning Mr. Chairman and ladies and gentlemen.

Mr. Commissioner, we are honoured to be here at these preliminary hearings, and with hope we look forward to taking part in the inquiry, an inquiry which will be beyond anything that any Royal Commission has set up.

We are at a lake which is about the largest in Northwestern Ontario, about 240 square miles. Our Reserve itself is approximately 119 square miles. The band membership is close to 600 with the majority being young people.

"The people of Big Trout Lake were hunting - gathering people relying completely upon whatever the immediate environment afforded for food, tool material, housing and clothing. The immediate environment afforded



"for food, tool material, housing and clothing. The immediate environment was used quite extensively (and still is today).

"The society was a loosely-knot one. All the people of the band came to Post Island and on the outlining shores of the lake to fish for the summer. During this time courtships, marriages, feasts and trade went on.

"In the fall the family groups dispersed to their separate hunting territories (now trapping areas or economic zones). The winter resident group was composed of all people related in the male line and thus constituted patrilineal bands. The patrilineal band was the basic political unit of the society. The men of all the bands elected the Chief of them all, to whom disputes were taken for adjudication.

"During the pre-development area of Big Trout Lake, our forefathers strived constantly to retain balance and harmony with their environment.

"All their basic necessities of life were free for the taking. Food, fuel, shelter, as well as human companionship or solitude were freely given.

"Because of their respect for all forms of life, there was a great abundance. Little time and effort was needed to gather the basic necessities of life. All gathered resources of food were evenly shared and the



"work load evenly distributed. They lived harmoniously in a natural order.

"Big Trout Lake's first contact with other values, technology, organization of social relations and other particular aspects of the culture of the English-speaking Euro-Canadians was through the Hudson's Bay Company in 1830.

"The entry of the Hudson's Bay Company Manager brought a new boss, who through economic process, interacted with our people, thus articulating the social structure of European business with that of our people. Prestige rating of our people involved the amount of debt they were given by the manager.

"In 1888, the introduction of Christianity provided a new ideology and also the Anglican Church was established and proselytizing began.

"The entry of the clergy meant another boss. One who appointed leaders (catechists) that served through his office. Both of these institutions (Anglican Clergy and Hudson's Bay Company) had a very profound effect on the community life.

"In the 1920's the game laws were extended by the Province to include the Central Patricia area. Hunting practices were circumscribed - fur quotas came into effect and animals could be taken only in particular ways. This was done without consultation with our





"nation. Then, in July 1929, the Big Trout Lake Band signed Treaty #9 (adhesion H) and acquired more new bosses.

10 "The outbreak of tularemia in the 1950's reduced trapping incomes drastically, the decline in the prices of pelts forced a search for other supplementary sources of income. (Many of our people went out to work in the mines of Pickle Crow, Central Patricia where they experienced all forms of discrimination).

20 "The flushing of toilets were unknown in native homes, there was no garbage disposals, no running water, no electricity, or no municipals of any kind that were enjoyed by non-native people. Most native people shelter themselves in impromptu shacks just large enough to contain a bed and an air-tight stove.

30 "Most of our people who went out were caught in the middle of the conflict between two cultures. They reacted in one of several ways. Some retreated to the security of the conservative Indian world. Some sought geographical escapes. Some escaped into the twilight zone of alcoholism. Some rebelled and committed crimes or engaged in anti-social behaviour.

40 "By 1960's welfare was a major income of our community. Accompanying this was the entry of new Euro-Canadian services -- competing religious denominations, National Health &



10 "Welfare, air service operators and tourists,  
all these introduced changes. Then, the  
Provincial franchise was extended to the  
people and they became eligible for new types  
of income - old age assistance, Blind Persons'  
Allowance, Disabled Persons' Allowance,  
Mothers' Allowance. More new bosses (bureau-  
crats) entered our lives. New adjustments in  
the division of order were made, again without  
any involvement of our people in the decisions  
effecting their lives. Of course, non-native  
20 Canadians are accustomed to decisions being  
made on this basis.

"Since their community is thoroughly  
bureaucratized, our people are still not fully  
accustomed to having decisions made on this  
basis.

0 "'Indian Problem' of the past years  
have proven we needed to be consulted before  
new bosses or institutions are introduced into  
our lands and without the input of our people.  
The 'Indian Problem' will be perpetuated.

5 "One of the serious problems of Big  
Trout Lake band has been that on the whole, we  
have neither too many people who have the  
skills that could be used in the expanding  
industry nor the basic education upon which to  
build these skills.

"Therefore, for Big Trout Lake, the  
industry boom may well represent a kind of  
ecological trap into which we must pour our



"young men, and thereby maintain a precarious existence between the shovel on the one hand and the cesspools of the industry townsites on the other.

10 "But hopefully we can prevent this from happening again because through our Declaration, Nishnawbe-Aski, we will strive to govern our own spiritual, cultural, social and economic affairs. Once again our people will have a Voice and be Free.

20 "Mr. Commissioner, an Indian opposition against uncontrolled development is a movement for the future and a fortress against those who would eat today but leave our children and grandchildren to starve tomorrow.

30 "Sir, we have dangerously little scientific data about the plant and animal life of Northwestern Ontario that will be lost forever as its habitat is destroyed by timber harvesting, flooding or laying of a pipeline.

40 "We know still less about what the absence of that life may mean to us in the future where its genetic potential no longer exists. An elimination of a special that is a principal link in the complex food chain could have a serious ecological implication. We strongly recommend that this data be obtained before developments are authorized."

I am going to turn this over to Mr. McKay.





CHIEF GERALD MCKAY

CHIEF MCKAY: We are here to extend a personal invitation.

"PROCEDURES, SCHEDULING AND SCIENTIFIC MATERIAL

"We concur with the suggestion that three different types of hearings be held by the Inquiry: Community Hearings, Formal Hearings, and Southern Hearings.

"COMMUNITY HEARINGS

"The people of Big Trout Lake are anxiously waiting for your visit to their community. I am here to extend a personal invitation.

"Our people would like the opportunity to speak to you, sir, on what the land and the proposed developments mean to them.

"The most appropriate date for your visit would be in July 1978.

"PROCEDURE OF HOW COMMUNITY HEARINGS AT BIG TROUT LAKE SHOULD BE ADHERED TO

1. Evidence at the Community Hearings should be given under oath in traditional or western fashion.
2. Local translators should be utilized. Interpretors should be under oath and be paid by Commission funds.
3. Evidence to be given orally in respect to Indian tradition.
4. Copies of all transcripts and written



" presentations at Big Trout Lake Community Hearings are to be made and turned over to the Band for their future references.

"FORMAL HEARINGS

"The Formal Hearings should be on the land north of 50°, so it can be surrounded by the environment that will be drastically changed if these developments go through.

"It should also give the faceless innovators, developers, and their experts an opportunity to see the land and people north of 50°.

"We doubt that the Formal Hearings will take place up north because history reminds us that anything positive requested by native people is always financially and technically impossible, but whenever something negative is to be introduced it never has any financial or technical constraints.

"We see the Inquiry, which you head, sir, as a method that can be positive.

"Evidence at the Formal Hearings should be given under oath.

"SOUTHERN HEARINGS

"When our people signed Treaty Nine (adhesion H) they saw it as a means whereby our children and your children can share in the goodness from the land made by our Creator.



10 "As you are aware, this has not happened. Now the fruits of these resources that we Canadians and our children and children yet unborn were to share have been or are about to be exported out to benefit other individuals, other Governments, and other societies.

"We, therefore, strongly recommend that the people south of 50° be given an opportunity to speak.

20 "Evidence at the Southern Hearings should be under oath.

20 "PRODUCTION OF DOCUMENTS, DISCOVERY AND  
SCIENTIFIC MATERIAL

30 "Because Indian people live off the land, Indians are extremely knowledgeable about animals and perceptive about their environment. Our people claim that uncontrolled development will destroy.

"We challenge the government departments and the developers to reveal and turn over their concealed plans to see if these plans can prove otherwise.

40 "We believe not enough is known about Reed paper project, the Polar Gas Pipeline, Ontario Hydro development plan, and International Minerals and chemicals mining explorations plans to be able to assess their total impacts in any scientific detail.

"The people of Big Trout Lake would



"like the Commission, Grand Council Treaty Number Nine and the Band Council of Big Trout Lake to have access to all these plans and others that may be required.

"SUGGESTED AREAS FOR INVESTIGATION AND RESEARCH

"Sir, we have suggested on some areas where the Commission could investigate or research.

(A) International Minerals and Chemicals

The mining exploration activities and findings of this company are of interest to the band.

Big Trout Lake Band Council made initial overtures to begin a dialogue with this company. The company's response was that they had received Big Trout Lake's Band Council Resolution on April 1st and they felt that a meeting was unnecessary.

We find it necessary to know the plans of this company because their mining claims and activities are adjacent to our reserve boundaries.

We must have access to information on the future plans and findings of this company so we can begin to develop plans to meet contingencies.

(B) General Land Use Plan

The Big Trout Lake Band requests that the Royal Commission assist the band in getting





"funds to do its General Land Use Plan for our economic zones.

The acquired information would pertain to our people, the natural resources, the present development and uses of the land and the needs and wants of our people.

From the acquired data and our people's involvement we would present alternatives relating to future growth and development of the resources in our economic zones and identify areas where developments should never take place.

(C) DIET PATTERNS

Many of our people do find synthetic or store bought foods that have no nutritional value. Many of our people develop symptoms of starvation, when they do not have 'Indian Food' for a couple of days.

If our people were suddenly or gradually compelled to rely on store bought foods exclusively, what would the affects be?

We request that the Commission look into the affects of changed diet.

(D) TRANSPORTATION AND COMMUNICATION

Some people will say that the north is over-saturated by aircraft. We, in the north, know otherwise. If a person is in Kasabonika, Wunnumin, Kingfisher, Sachigo, Bearskin, Muskrat Dam, Angling Lake, or on the trapline and wants a plane, he or she



"sometimes has to wait for a day or two for that plane.

Indian-owned transportation companies and Indian-owned air services should be encouraged. These services should be more service-orientated than profit-orientated.

(E) CAPITAL FUNDS RE HOUSING

Big Trout Lake Band recommended that an investigation by an independent auditor into the missing allocated housing funds, be conducted.

"CONCLUSION

Mr. Commissioner, we appreciate the enormous task that you are undertaking. We of Big Trout Lake will remember you in our prayers.

We believe that God made two Bibles. One is the Good Book and the other is Nature. They both reveal the same truth.

The Bible is held sacred and respected in many native and non-native homes and institutions. It is not defaced, torn up or thrown away as refuse. Nature is also sacred and it should be held and respected as such.

"To ravage our resources so ignorantly calls up the old warning 'for want of a nail' the shoe and then the horse, battle, and eventually the kingdom were lost. So, it could be that for want of recklessly squandered resources, our world will be lost.



"Remember, the receptivity of our people has been costly.

"For the native loss of the land will a total calamity. The land is not an isolated thing in this file. What is a man without land? He is like a man without legs who crawls about and cannot get anywhere. Land is the only natural productive good in this society.

May the Great Spirit give you guidance."

Thank you, Mr. Commissioner.

THE COMMISSIONER: Thank you very much, Chief, for your presentation. We expect to be there in July.

---EXHIBIT NO.169: Submission of Big Trout Lake Band.

MR. DENNIS CROMARTY: I forgot to mention that Chief McKay is an Indian Chief, and he will be making a speech from the development area. His name is Gerald McKay, and as I mentioned also yesterday, he is also the head counsellor of Big Trout Lake.

MR. MCKAY: Mr. Commissioner, the first Chief I would like to call up is Mr. John Bighead. Mr. Bighead is the First Chief of the Wunnumin Lake, and he has been with his people the last forty years. He works at hunting, fishing and trapping, and I present Chief Bighead.

ENO CHAPMAN (translator): Mr. Commissioner, ladies and gentlemen. I would note at this time that due to the lack of time that we have available, what we did with this presentation, the presentation in Cree has about twenty pages, so we will summarize the whole Cree version into





about three pages, but we will not take too long to do the whole presentation, which is note that at this time. At this moment Chief John Bighead will be doing that presentation in Cree.

CHIEF JOHN BIGHEAD

CHIEF BIGHEAD: During his travels, Chief Jimmy Tait put stakes in the ground around this area. We will now present you with the map to indicate where the stakes were put by Jimmy Tait.

Now, Mr. Commissioner, as you can observe, the area which Chief Jimmy Tait claimed was Pickle Lake Reserve. If you look at the map this is one place where he put that stake, that dot right there. And here is the next stake, and it goes on to this one, and it goes all the way down here, and it is just a circle to indicate the Pickle Lake Reserve.

This reserve allocation, Mr. Commissioner, made by Chief Jimmy Tait was respected and carried on by his successors, Chief Mike who became the next Chief after Jimmy Tait and Thomas Frogg who then succeeded Chief Mike. Two years before the signing of the first Treaty, Chief Thomas Frogg passed away and a new Chief took his place and his name was Samson Beardy. When the Treaty was then signed in 1929, the reserve allocation made by Chief Jimmy Tait, was never mentioned and was therefore neglected.

During the first Treaty, what the government did was to allot three within the Big Trout Lake area and make them individual reserves. These three areas that were selected were Big Trout Lake, Sachigo and Wunnumin. There



is a story told that after the signing of the Treaty, surveyors went all over the Big Trout Lake area and one of the places they selected was the big lake known as Wunnumin about a man named "Wee-sa-ka-jak" who had once cornered a small beaver five miles from a little Indian settlement, when the man got within reaching distance of the beaver, he hit it on the head with a stick and blood began flowing out of the beaver's head and during the next few days this blood, which was on the ground dried up into a dark reddish clay 'wunnumin', where we get the name for the reserve "Wunnumin Lake". After these areas were selected, many events have happened since then and today each community in the Big Trout Lake area is now an individual reserve.

Now, Mr. Commissioner, I will tell you about the people and the land. Long before the first Treaty came, the Native people lived in harmony with the land and its creatures. By this I mean that the people only took what they needed and they kept the land well and used it as the Great Spirit had instructed them to. The people held the Great Spirit in high esteem and unmeasured respect. The people knew that Manitou, the Great Spirit, had given them animals for their survival, plants and leaves for healing their sicknesses and therefore, they gave Him credit for their very presence in the land.

During these old days the old people know many mysteries and imparted to the people what they knew. They used to tell the people that one day, they would have to stand to protect their land, because the white man would come and perform many deeds which would be bad for the Native people. Their lands would be destroyed, their fish poisoned, their animals slaughtered and the air would be



polluted. The leaders of the Native people in the old times knew this also and told their people that life would be different in the future; that the white man would come and try to deprive the Native people of their heritage. The Elders would strongly stress that whatever the Native people did, they should always consult the Great Spirit first because only He could help them. At that time, the Bible was already introduced to our people and from the Bible the Native people were all the more dependent on Manitou, the Great Spirit, for guidance.

In the past our people survived by hunting, fishing and trapping. One of the important fishing material our people used for fishing was called "mijikun". This was made by getting two poles together and tying one end of each of these two poles together and attaching a hook on the end of one of the poles. Then a hole is chopped in the frozen river or lake and the pole with the hook on it is dipped in the ice hole and wait until the fish bite the hook, a piece of fish is attached to the hook. Before all this takes place, a shelter of evergreen leaves are put together to form a wall around the ice hole and some of the evergreen leaves are also placed where the person will be sitting. This is done so that the person does not freeze while fishing.

Fishing is the biggest means of survival for our people and also rabbit snaring. Our other sources of food are moose, caribou, partridge, sturgeon and other animals in this land.

There is one important thing I would like you to know, Mr. Commissioner, before the Treaty came to our area our people were hardly ever sick. The only sickness



they had was colds or sore throats and also people lived to the age of 100 to 105. When the Treaty came our people were all given vaccinations and all the trouble began. Our old people began dying off at the ages of 70 and 80. Many people experienced unknown fevers and diseases and the Elders noticed that sickness was increasing among their people. This situation, Mr. Commissioner, is traced from the very time when our people were given the first vaccinations during the Treaty of 1929.

Long before the days of the first Treaty, our people had the unique lifestyle. They had a responsibility and this responsibility was to hunt, fish and trap in this land that the Great Spirit had given him. Hunting, fishing and trapping was sacred to our people because in doing so they knew that they were fulfilling the wishes of the Great Spirit who instructed them rule over the animals and to use the land honourably.

One of the promises, Mr. Commissioner, that was made to our people during the signing of the Treaty in 1929 was that "as long as the sun gave light to the earth, the green grass grows and the rivers flow our people can hunt, trap and fish in the land". That promise, Mr. Commissioner, was stepped on and stamped on. Not long after the Treaty, the Department of Lands and Forests, now known as the Ministry of Natural Resources, approached our people and chained them into a regulations prison. In this prison they were told that they could kill only a limited number of animals; trap only a handful of fur-bearing species and fish only up to a limit that was in the Department's regulations. On top of all of this, our people were told that they could not hunt, fish or trap without a license. Understand, Mr. Commissioner, that





your society is tampering with the very reason for their existence. Remember the Creator created all of us.

Mr. Commissioner, before I leave the past, I want to stress very strongly to you that we will never give up hunting. We will never give up fishing and we will never give up trapping, because this is our way of saying thank you to Manitou, the Great Spirit, for our existence and for all His provisions.

Mr. Commissioner, the reserve where I come from is located 1400 air miles from Toronto and 124 air miles from Osnaburgh, herewhere we are sitting right now. There are 298 people living in the Wunnumin Lake community, and they are mostly Native people, except two teachers, who teach in the Indian Affairs Day School; a Manager in the Hudson Bay Store and the Anglican Minister who is in charge of the Anglican Mission, called "Saint James Church". In our community we have two community halls, one is used mainly for meetings, feasts and other important community occasions. The other hall is used for entertainment such as movies and dances. We have two stores, one I mentioned before; the Hudson's Bay Company, and another store owned and run by a middle-aged Native from the community. We are happy also to have in our community, a Native man who was just ordained as a "deacon" and he will complete his ordination to the Priesthood next year. He will be assisting the white Minister in the Saint James Anglican Church. This will be all that I will tell now about the community which I am here to represent.

Now, Mr. Commissioner, I want to talk to you about this Inquiry. First, I would like to say that there is only one person who made this Inquiry possible, and that



person is Manitou, the Great Spirit. For it was already marked in history long before you and I were born that there would be an Inquiry which you have the privilege of being the Chairman.

Therefore, I tell you as I would tell my own Native brother, "look to the Great Spirit for guidance, only he can determine the destination in which are North of 50 will go".

I hear that there are four big developments coming into this vast area. These four developments are Reed; whom I hear will be cutting 19,000 square miles of virgin timber. Polar Gas, who will be building a pipeline right in the middle of Treaty 9 area. And right in the middle between Weagamow Lake and Wunnumin Lake, my Reserve, diversion of Severn, Winisk, Attawapiskat, Albany and Moose Rivers, and the Onakawana lignite mining scheme. Mr. Commissioner, I want to tell you that these developments will have an ill-fated impact on the culture and livelihood of the Native people. Mr. Commissioner, when we say Native people, we are talking about those brothers of ours who live in the James Bay area, Southeast Region, Central Region and ourselves, who live in the Western side of this Nishnawbe-Aski nation. We are one people, Mr. Commissioner. We are one body. If one part of the body is besieged with destruction, all the other parts can feel the pain. If these four big developments go ahead, Mr. Commissioner, our animals will be destroyed, our fish poisoned and our way of life dishonoured. On behalf of my community, I want to tell you that we are opposed to these proposed destructions. I want to show you a map which we have developed. In this map you will see all these lines and circles. This is how we use the land. We hunt in here, we fish in here and we trap in



here and this here is the Wunnumin Lake Reserve. (Reference to Wunnumin Land Use Map). Now, Mr. Commissioner, I want to show you where Polar Gas is planning to put a pipeline through. (Reference to Wunnumin Land Use Map).

If you look at this black line, Mr.

Commissioner, this is where the Polar Gas Pipeline is proposed to go through. You can see that it will disrupt the traplines and fishing areas which our people have inherited from generation to generation. Thank you, Mr. Commissioner, for looking at my map.

Again, I will tell you that these so-called developments will hinder our way of life. We want to keep our way of life and the way of life of our land not only for this generation, but we are strongly concerned for our children who will be living in the future. We want to protect our land, our animals and especially our way of life. In your society's sacred book, which you call the "Bible", you will read in Genesis Chapter 1, verse 26, where it says "Then God said, let us make man in our image, according to our likeness, and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth and over every creeping thing that creeps on the earth".

In verse 27, it says "And God created man in his own image, in the image of God He created him, male and female he created them".

In verse 28, it says "And God blessed them and God said to them, - be fruitful and multiply and fill the earth and subdue it and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth".





Mr. Commissioner, I just want to tell you that verses which I have just quoted explain what we are talking about here today. The Creator gave us these animals and the fish so that we can maintain good physical nutrition. But if those people who wish to destroy these God given animals and fish and birds just to get at the richness of timber, minerals or natural gas, then they are not only going to cause a cultural genocide among the Native people, but will severely dishonour their sacred book, which they call the "Holy Bible".

Mr. Commissioner, I want you to know that on behalf of my people at Wunnumin Lake, we invite you to come to our community. There we will show you what we mean when we say "our way of life". When you come, Mr. Commissioner, you will learn about who we are and the unique nation, called the "Nishnawbe-Aski", to which we belong. We ask you to come during the first part of winter, Mr. Commissioner, and there you will experience what it is like to make our survival when the cold wind blows. It is not easy to make a living out there in that cold and that is why we are proud. Come and walk a mile in our moccasins and then we will find you fit to really understand what it is like to be an Indian.

Mr. Commissioner, I would ask you at this time, to use your authority to obtain information as to the planning of any corporation into the area North of 50. We want to know what people are planning in our area. And so we urgently request you to get this information to the public and especially to the Indian bands which are situated North of 50.



Mr. Commissioner, I would like to take this occasion again to thank Manitou, the Great Spirit, for giving us the opportunity to have our roads cross each other. What I say here comes from the heart. However, for the purpose of your interest in retaining a written form of those who come before you, these words which I imparted to you are all written and typed out in this report.

In closing, I want you to know that I will be praying in my heart to Manitou, the Great Spirit, and make a plea that our roads cross again in the future. Thank you. Chief John Bighead, Wunnumin Lake Reserve.

ENO CHAPMAN. I will take time to present you this map of the Land Use at Wunnumin Lake. What we had originally planned is to have John read the whole presentation in Cree, and it's twenty pages and it would take a long time and what we did as I stated before is to summarize the whole thing, the main important things and put it in lesser pages. Thank you.

Mr. Commissioner, what I want to show you on that map is that area where it is marked.

Mr. Commissioner, before we conclude our presentation, Mr. Bighead has a few more things that he would like to say to you.

CHIEF BIGHEAD (through translator): Mr. Commissioner, that map that I presented to you I would request that you look into what I've asked you about that Reserve, and what I would like is if you can produce a copy of that map, and send it to the Wunnumin Lake Band when everything is completed. I want to stress very urgently at this moment, Mr. Commissioner, that we would really like



you to come to our Reserve, and we would really like you to listen to the people of that Reserve. And before I conclude, I would like to say, I would like to thank the Osnaburgh people for their kindness and letting us into their Reserve for this occasion, and I would also like to thank you, Mr. Commissioner, for being able to sit here and present to you what I have and what I had to say.

Thank you.

THE COMMISSIONER: Chief Bighead, I was just informed of the recent passing of your wife, I wish to express to you my most sincere sympathy, and to thank you for coming and talking with me this morning. I look forward to visiting you and your people next autumn, as you suggested, and I hope that we will have a very fruitful discussion at that time. Thank you very much, Chief.

CHIEF BIGHEAD (through translator): Mr. Commissioner, John would like to say he forgot one thing, that in March there will be an election in the community and by that time he will probably be kicked out as the Chief then anyway.

---EXHIBIT NO.170: Submission of Wunnumin Lake Band.

GERALD MCKAY: Mr. Commissioner, according to the Agenda the next is supposed to be Kasabonika but we're experiencing a missing translation, the English portion and we want to wait for it, so we'll go on and take in Kingfisher at this time and the person who will be presenting from Kingfisher is Simon Sakakeep. Simon Sakakeep is the First Chief of Kingfisher Band, and he's also still active in all his traditional pursuits whenever he can find



time from his duties as Chief so I will call on Simon Sakakeep to come up at this time.

CHIEF SIMON SAKAKEEP

CHIEF SAKAKEEP (through translator):

"My name is Simon Sakakeep; I am speaking for the people of Kingfisher Lake. First, I would like to stress what we believe in. We believe that we should keep the land in its natural state and that we should benefit from it as long as the sun rises and the rivers flow; as our Creator meant it to be.

"Next, we would like to convey our feelings. We love our land - we cherish. We like to hunt in its vast forests as our ancestors did for centuries past. We love to fish in its waters. We cannot bear to see this way of life become extinct. If this way of life becomes extinct we will not only have lost one of the main aspects of our culture but we will have lost our basic diet, our main source of protein.

"The proposed so-called developments such as clear cutting by the Reed Paper Company; the damming of our rivers, and the construction of a pipeline all have potential disastrous effects on the land's natural harmony with the fish and wildlife and waters. Therefore, we stand against any careless mass destruction of the land which will have destructive effects on nature and our way of life which we have had





"for hundreds of years.

"First, I would like you to convey to the Government:- We want to be informed of any new developments, large and small, which are proposed and will be proposed that will affect our area. Not only do we want to be informed, but also we want to be directly involved in the decision-making processes. This can only be done if workable mechanisms are set up whereby we can achieve this. Only through proper use and control of the land and waters will we be able to insure that all of us will benefit from it for any length of time.

"I would like to quote a fellow band member who said:

'I have lived on the land most of my life, living on fish and wildlife, such game as moose, deer and waterfowls such as ducks. I have heard the white-man say that they own and control the land, but I myself in my heart don't believe this, but I believe only our Supreme God owns and controls the land.'

I myself also believe that only the Supreme God owns and controls nature, and is capable of understanding fully its delicate balance.

"We hope you will come to our community to see and talk to all of us, and hear the rest of our comments and see how



"we live.

"I would like to thank and extend my hand in appreciation to the members of the Hartt Inquiry and fellow chiefs for listening to me.

Chief Simon Sakakeep, Kingfisher Lake."

Thank you. That concludes the Kingfisher Lake presentation, Mr. Commissioner.

THE COMMISSIONER: Thank you very much, Chief.

---EXHIBIT NO.171: Submission of Kingfisher Lake Band by Chief Simon Sakakeep.

GERALD MCKAY: The next, Mr. Commissioner, is Angling Lake and I'll call on Ananias Winter and Simon Frogg to assist the Chief from Angling Lake.

CHIEF ANANIAS WINTER

CHIEF WINTER (through translator): Mr. Commissioner, he just stated that his preliminary remarks are already included in the presentation that I will be reading, and indeed for the time that this Inquiry is taking, he is hoping that when you - if you can come to the community of Angling Lake that you will have further things to discuss, including his people.

Mr. Commissioner, I think you should have some explanation for this - the reason why these tapes are being played. Apparently there is three speakers from Angling Lake that like to convey something to you.



SIMON FROGG: Mr. Commissioner, as a preliminary to our presentation, I would like to play a small part of this tape.

(Tape played to hearing)

SIMON FROGG: "Those voices that you heard, Mr. Commissioner, are the voices of our people of our community. Some of the voices are small parts of taped interviews that were conducted with representative leaders of our community. The others are the voices of our concerns, our children and grandchildren. From this basis, this presentation was compiled for your information.

"Mr. Commissioner, on behalf of Chief Ananias Winter and the people of Angling Lake, we thank you for providing an opportunity for us to voice our concerns and aspirations concerning our land and its resources and the future of our children.

"The community of Angling Lake is a small community of 180 people. There are 40 families making up this population figure. Angling Lake is 16 miles east of Big Trout Lake on the Fawn River, the main draining river of Big Trout Lake which joins the Severn River further north and east which then empties into the Hudson Bay. The community, the lake, and the area is known as Wapekeka and the river as Trout Lake





"River by the Indian people not as Angling Lake and Fawn River. Big Trout Lake which is on 53.5° North by its size is an adequate location point for Angling Lake. Indeed, Angling Lake and Big Trout Lake by the proximity of the two (2) communities, a good deal of contact is maintained.

"The area of Wapekeka and especially the Trout Lake River (or the Fawn River) was always an extremely important means of livelihood in terms of fish and game, transportation and communication. This river plus adjoining river systems traditionally provided all the needs for survival even with attenuating hardships, nevertheless, the Indian people of the area were their own masters of their own land.

"The Indian people always had an affinity for their land. They understood the ways of Mother Earth and lived within the circle of the seasons. They lived on the land; they were of the land; they lived in union in all senses with their land. Contemplative by nature, they knew a Being existed which created everything that they saw. This Being they called Gitchi Manitou, interpreted as Great God, or the Great Spirit. They knew that the land, Mother Earth, was their legacy through this Being. As a result, the



"land to them, was and is, sacred. Thus, for thousands of years they existed in harmony with their land.

"With the arrival of the first traders the change from the traditional way of life to a competitive trading system and the assimilation of trading goods, especially foodstuffs, was imperceptible with the exception of a few wise old men. The acquiring of fur pelts did not detract to any great extent from the usual way of the life. It was in the idea of killing the animals and selling the pelts for trade goods that the change occurred. The Indian people were conservationists by instinct but this and other traditional ways and beliefs of life changed because of the trading system. The acquiring of fur pelts supplemented their reliance on the land. They had a natural and a distinct economic base, but their dependence on the trade goods and on the traders themselves increased through the years.

"With the traders came missionaries preaching a new religion. Since these missionaries, for the most part were earnest folks and considered superior beings, their teaching was accepted readily if little understood.



"Opposition occurred mostly from wise leaders and 'medicine men'.

"Another factor which helped to the ready acceptance of the new religion was the simple story form of the many great truths inherent in the teachings of Jesus. If the Indian people failed to understand most of the teaching of the early missionaries, they understood the story of the compassion of Jesus. Their way of life in its totality closely paralleled the major concepts of Christianity.

"The introduction of Christianity by the missionaries and new coveted products by the traders slowly undermined the framework of the ideology of the Indian people. These two factors plus the accepted thinking of the superiority of the white people and later on Government management has resulted in the so-called, 'Indian problem'. Nevertheless, all through this stage, the Indian people had nothing else to rely on except on the bounty of their land.

"The next change or stage of the Indian people was the signing of the Treaties during the late 1800's and early 1900's, especially as regards the formation of Reserves and coming under government management. With government managements came Indian Day Schools on the reserves



"and other so-called benefits, namely welfare or food vouchers. With the trading posts, the missions and the schools more people stayed year round to form permanent communities.

"Mr. Commissioner, hear with me a bit longer on this necessary background information outlining how the community of Angling Lake came to exist.

"As stated previously that with the coming of the Hudson Bay Company traders and the missionaries, small summer communities were established at the trading posts. It was not until the signing of the adhesion to the James Bay Treaty of 1905, in the summer of 1929 at Big Trout Lake that any permanent communities were formed. Three (3) reserves were esignated for the Trout Lake Band of Indians, one (1) at Big Trout Lake, another at Wunnumin Lake, and one (1) at Sachigo Lake. Within the next few years the beginnings of permanent communities were established at these locations. As other groups of people were too far away from these three (3) locations, two (2) other permanent communities were formed, one (1) at Kasabonika Lake and the other at Bearskin Lake.

"For a decade after 1929, the people of these five (5) communities convered at Big Trout Lake every late spring to await the Treaty party, except for the Angling Lake





"people who collected their Treaty payments at Big Trout Lake until the late 1940's, although they were the first group of people to form a new community in the early 1940's.

"As the Indian people always converged around the Wapekeka or the Angling Lake Area especially during the summer months with a few families staying the year round, the people started talking about forming a new community in the area.

"There were various reasons for starting a community at Angling Lake. One (1) was the plentifulness of fish and game and the nearness of many water systems. Another reason was that it could enable them to be on their own in their own area, where they could bring up their children in their own way.

"So, in the year of 1940, four (4) log houses were built with moss and sand as the roofing material. There had been previous log houses in the area, although they were in different locations. In 1974, the Chief of Big Trout Lake Reserve, at the time, Mr. Jeremiah Sainnawap, came and set the location for a permanent community at Angling Lake where the present community is situated. Additional log houses were constructed.

"During this period and until 1962, all the cutting of logs and rough lumber was done by hand. Since a sawmill was going to be available to the people in the summer of 1962,



"they built seven (7) houses, walls only in 1961 to be completed after the sawing operation of next summer. This was the first time that the Department of Indian Affairs gave them any assistance aside from welfare assistance.

"In the summer of 1962, they had use of a small portable sawmill and generator for ten (10) days and they managed to saw 1,000 logs. They were also given 250 pounds of 2½-inch nails. They had enough lumber and nails to finish the seven (7) log wall houses that had been previously constructed. They also built a small log wall church.

"Additional logging and sawing was done in the year of 1966. A new church was built as the old church building was turned over to Indian Affairs to be used as one-room classroom. They had been living here the year round for 26 years before a school was established.

"In the year of 1967, for the first time, Treaty payments and x-rays were conducted at Angling Lake. Also, in the same year they started to get additional housing materials from Indian Affairs. A radio-phone was also set up during this year.

"Up to this time period, the Indian people of Angling Lake were on their own. For a major part of their diet, they lived off the land. There was very little welfare,



"especially as only food vouchers were first used and they were inadequate for their needs. They trapped and hunted for the full terms of the seasons.

"From this period added Social Services, especially welfare increased. The population also increased in the same period. Indian Affairs also continued supplying housing materials, for new frame houses at two per year for the first two years and three per year since then. Income was earned by some of the people in the construction of these houses. Indian Affairs also provide small projects like roads and culverts and two major construction projects, a tourist camp on the mouth of the Fawn River in 1969 and a new school in 1972.

"Starting in 1970, the first of Job Creation programs were initiated under Manpower and Immigration. This has continued resulting in fair employment opportunities being available throughout the year. The Band is slowly assuming more control of Indian Affairs programs under Local Government auspices.

"Until this year, there was no store here. People had to go to Big Trout Lake to buy groceries and other needed supplies. At the beginning walking and use of dog teams for a four (4) hour trip, during winter and two day trip by canoe in





10 "the summer were the means of transportation to go to Big Trout Lake. With the use of aircraft, it is only a 15 minute trip, costing \$20.00 at the beginning for a Cessna 180, but now \$42.00. Available to the people now are snowmobiles for winter use and light boats and fast outboard motors. Since the store owner of the community buys his supplies from Big Trout Lake, the cost to the people is very high.

20 "The Department of National Health and Welfare constructed a small clinic and overnight cabin in 1972. A Family Health Aide is on hand in the community with contact to Big Trout Lake Nursing Station. The Nursing Station in Big Trout Lake acts as a centre for the community of Angling Lake plus other communities. The regular nurses, visiting  
30 doctors, Community Health Workers and other medical personnel make periodic visits to our community. The nurses make a visit every two weeks.

40 "A post office was established in Angling Lake in 1972. For the next few years mail service was so poor due mostly to the carriers, as to be almost non-existent. Also due to inadequate training of a Postmaster from the community, the bookkeeping kept being mixed up. The mail order companies are now hesitant to send C.O.D. orders to the community because of lateness of payments due mostly to



"the carriers of the mail. There is no service for making money orders from our Post Office. The delivery of the mail has been better recently because of continued pressure put on the Postal authorities.

"The people of Angling Lake are all of Anglican denomination. Since 1940, there has been a Church building in the community. The first being serviced from the residing Minister in Big Trout Lake. Indian Catechists and Lay Readers were trained by the Anglican Church to conduct the services. In 1974 an Indian was ordained minister. The people of the community are very religious and the Church exerts strong influence in all major decisions.

"After 26 years of settlement, in 1966 the Department of Indian Affairs finally established a one-room classroom making use of the old Church building. For the next eight (8) years this building was used. There were between 25 and 40 pupils each year encompassing most grade levels with one teacher available for the lot. Until sometime this year three (3) teachers plus a teacher-aide will be available for three (3) classrooms. Still, the teachers will need to teach from two to four grade levels each. A cultural Program is also included in the curriculum.

"As for communication, a Bell Canada



"radio-phone or a short-wave radio was set up in the community. It was very poor owing to the fact that calls had to be routed to Kenora, a distance of approximately 375 miles and there was a great deal of weather interference.

"Wa-Wa-Tay Native Communications Society through Treaty #9 established their own short-wave radio system putting in a radio-phone and accessories in each community. This was an effective system.

"Now, Bell Canada has put in a micro-wave tower with one phone to be put in the community.

"As can be noted only Job Creation programs and Projects from Government sources, Social Services and seasonal employment and recently, Band employee positions are the means of income. The bulk of the sustenance of the people of Angling Lake still rests with the use of fish and game of the area.

"In our Band meetings, translation of pertinent material and feedback, and in taped interviews concerning the Royal Commission on the Northern Environment a majority of our people voiced grave concern regarding major development projects like the Reed Expansion Project, Mining Exploration and activities, gas and oil pipelines, hydro and water diversion projects. They state that all these would destroy their



"means of livelihood and those of future generations which is contrary to the terms of the Treaty which they signed in 1929.

"They state that since Indian people live on the land and use the land that was given to them for their use by the Great Spirit, they should be told of all planned developments concerning their land and that they should be involved with these plans.

"The majority of the people see the need of community development in the form of better services in all fields. They note the need of small enterprises established and maintained within the community.

"The main concern is to preserve the land, water and all life associated with it. They see this as the only way to preserve their way of life and of their children, indeed of any race of people who choose to live in this beautiful land.

"In a final meeting on December 2, 1977, concerning this presentation which was still in a rough draft the people of Angling Lake, and the Band Council agreed to the procedures, scheduling and regarding scientific material, also on the notes on critical areas and case studies that was presented by Grand Council Treaty #9 in Sioux Lookout on November 7 and 8, 1977.

"The attached signed petition expresses the wish of our people for you, Mr.





"Commissioner, to come and hold a community hearing in our reserve where we can present each point of our concerns in specific details. Details regarding issues and the future aspirations of our people.

"Thank you for your attention, Mr. Commissioner."

And I believe the Chief Ananias Winter has final remarks to make to you concerning this.

In the concluding remarks Chief Ananias Winter is saying that he is thankful to see and meet all these people that are present at this Inquiry and to thank the Creator for being given the opportunity to speak at this hearing, and also to express his wish to see you to come and visit him at his community and he thanks everybody present for this opportunity.

THE COMMISSIONER: Thanks very much, Chief.

---EXHIBIT NO.172: Submission of Angling Lake by Chief Ananias Winter.

CHRIS CROMARTY: The next presentation will be from Chief Elijah Stoney from Fort Severn. Elijah Stoney has been Chief for ten (10) years on his own reserve, and I would like to call on Elijah Stoney to come up, please.

CHIEF ELIJAH STONEY

"Mr. Commissioner:

"Our land is not for sale. For 300 years we have hunted, fished, trapped and harvested the land. Our community, our culture and our lives are one with the land.



"religious beliefs tell us that the Great Spirit made everything around us and made our people part of the land.

"To this age, many of our people still live traditional ways of hunting, trapping and will continue to live that way in years to come.

"The white man's educational system has been a failure to our people in this community of Fort Severn.

"With this fact, our people would not benefit on any project development that would come in our area.

"Therefore, we, the members of the Fort Severn Band, oppose any development in our area.

"However, we want to emphasize that this does not mean we are opposed to all development in Treaty #9 area. But we are opposed to being offered the so-called choice between massive development schemes which will ruin our land and our lifestyle, or the equally unacceptable choice of welfare dependence.

"This is like being asked which method of suicide we prefer.

"Therefore we, the band council of the Fort Severn Band respect the wishes of our people that no development be permitted in our area. That we, the members of the Fort Severn Band give our full support for the president and Grand Council Treaty #9



"in their efforts to protect the land from destruction.

"Mr. Commissioner, we, the members of the Fort Severn Band request that you make visits in our communities north of 50 degrees.

"Only through community hearings will enable you to learn more of our land and people.

"Thank you, Mr. Commissioner."

---EXHIBIT NO.173:

Submission of Fort Severn Band  
by Chief Elijah Stoney.

DENNIS CROMARTY: Our next presentation will be from Kasabonika; there will be two people presenting this, and they will be Counsellor Jeremiah McKay and Harry Semple.

ENO CHAPMAN: The first speaker is Mr. Jeremiah McKay who is representing the people of Kasabonika, on behalf of Chief Simeon McKay, who is not available at this time.

I just want to inform you, Mr. Commissioner, and ladies and gentlemen that we do not have the English version of our presentation because our worker, Mike Morris, who works for Treaty No.9, he had that presentation, and he went to Sioux Lookout and he said he would bring that presentation but he is unable to get over here, so we only have the Cree version.





JEREMIAH MCKAY

JEREMIAH MCKAY: "I want to say a few things about myself and about how I deal with the land, how we use the land. First I want to say that I am grateful and I am very happy that I am here in front of you, Mr. Commissioner, and also I am very happy to be with the people at Osnaburgh.

"I have been trapping for a long time. The first time I have ever trapped I could only carry five muskrats, that was about all I could carry. That was the first time when my father was teaching me how to trap. Right now I am, after I trap I have been working in wage employment, but right now I am now in business, I am starting a business selling gas for the community, and this business I started for myself, no help from the white people. I started out with \$40,000.00 for this whole business. That's all I'll be talking about that."

ENO CHAPMAN: He's reading from that presentation now.

"Mr. Commissioner, the people of Kasabonika want you to come to their Reserve in December, 1978.

"There are currently 388 people now living on the Reserve at Kasabonika, and this Reserve is located 170 miles north of Osnaburgh, and we moved into this new Reserve in 1963, and this Reserve has been



"recognized in February 1976.

"There are 158 people who work in Kasabonika right now, but there are 15 people who are steady workers, and the rest they attend adult education or do various part-time jobs, and what we stress in our community is that the people not use too much Welfare. If they are healthy workers, to try and get employment within the community and we are trying to find ways that we can start diverting back to using the land in a way that will benefit the people so that we try not to concentrate too much on Welfare.

"I will list, Mr. Commissioner, the problems we are now facing in Kasabonika:

1. There is a lack of sufficient employment in the community.
2. There are high prices in the store.
3. There is lack of native education in the schools.
4. The housing is not being operated properly.
5. Medical services are not adequate.
6. There is no airport, and the reason why there is no airport there, is that people are concerned that if there is an airport there, it might just set the procedure for them to lose their land.

"We, the leaders of the community, face these problems, and I just want to state that what we will need to face these problems is cooperation, strength and knowledge. I



"believe these are the main items with which to achieve self-determination.

"We know that life is changing within our area. We know that in the old days everything was good, the way everything was run in the settlement, that we know that we at this time cannot produce anything visibly, but we are determined to achieve that goal.

"This, our land, is our home and it has been our home for a long time and we use it well. We understand and we know our culture and our way of life from long ago, and we know that as the teaching says that Manitou created everything; he created man and he instructed him to use the land well. We were sent to do a Commission; this Commission was sent by the Creator for us, and it states that we are to protect the land from destruction, and to use it well.

"It has been four hundred years since the white man first came to our area. During those four hundred years we have been trying to cooperate with him, to agree with him and try to learn what he is saying to us. Our elders, the main instruction which lies on all the native people is that we cannot lose the land, we must not lose the land, and the Treaty, the Chief told the people that we can still hunt and we can still trap and we can still fish.



"There were many promises made by that Treaty, and some of those promises still stand, and one of the promises that the elders made was that they should never at all means never lose the land.

10 "Today we hear that they are making a development to help destroy our land. The land that we were promised would not be disturbed in the Treaty promises.

20 "We have different views on development, the views that development is necessary within reasonable means. This is not the first time that we are aware of development. We have been aware of development for a long time.

30 "One basic thing that we want to look at is that we want these developments to be controlled so that our lands and our promises are not disturbed. We the people of Treaty No.9 will be affected by Reed's timber cutting scheme, and these promises that were made to us, it seems that the white people are trying to deprive us of those promises that were made to us in Treaty No.9.

40 "We take this opportunity, Mr. Commissioner, to ask you to look into the developments coming into our area, because we of Treaty No.9 will be affected by these developments. Especially I would like you to look at these big developments like Reed, Polar Gas, the river diversion scheme and the Onakawana Lignite Mining plant.





"In July, 1977 our Grand Chief Andy Rickard presented to the Cabinet our hopes and our aspirations contained in the Declaration of Nishnawbe-Aski. There are ten main points written in that Declaration.

"The people of Kasabonika have strong hopes and have strong faith in these things which they lay down in the Declaration of Nishnawbe-Aski.

"The people are aware that through this Declaration we will one day achieve our main goal, which is self-determination. This is the main reason we are here today presenting these things to you. We are working for our people in preserving this land. We work for the people of today and we work for the people of tomorrow. What we present here today we strive, that it will benefit the people who are here today, and also those who will be here tomorrow, and that is why we want the Government to hear what we have to say.

"In my concluding remarks, I want to inform you again that you are invited to come to our community and we ask you to consider this very much, and I want to tell you that we pray to God to give you strength and wisdom, because this is an important thing that you are dealing with here, and it cannot be taken lightly and we thank you for listening to us.



"And last, I want to thank you for your concern and for you time to listen to us. I know you are trying to help the people and with our problems here in the North, and we pray that you have that knowledge to know whatever there is to know about the land, and we want to say that we would like to keep the land the way that we would like to see it."

Thank you.

ENO CHAPMAN. At this time I would like to call on Mr. Harry Semple, he's accompanying Jeremiah.

MR. HARRY SEMPLE

MR. SEMPLE: First, I would like to thank the people of Osnaburgh for making us feel welcome here, and I would like to thank the Chief for making it possible that we have this occasion to make our presentations here at Osnaburgh, and I thank the Commissioner for listening to our briefs. I have some things to say on behalf of the Chief who is not feeling well, he is sick.

I will only say briefly what I am going to present, and I will give it to the recorders to take that presentation.

"The people are concerned about what is going on. I feel the same way about the way the people are feeling today and their concern for what is going to happen because there are four big things, there are four big things that are facing them and these four big things can very well set a bomb which will destruct our livelihood, and our future.



"Mr. Commissioner, you are sitting here today listening to our pleas and our aspirations, and we ask you that you consider our presentations and our hopes as we depend on you.

10 "It is very clear that these developments which are coming are going to cause a bad effect on the native people, and I pray, Mr. Commissioner, that you will truly strive to help the native people and help this land which we cherish and we want to protect.

20 "I have something different I want to present now. Today we look at this community, they are faced with more problems and we are today, because we are living very close to another society but tomorrow we will probably be in that same position to be living right next door to this different society. One way that we can try to control these things that are coming in is that we have got to co-  
30 operate with each other.

"This is briefly what I have in mind to say, but I want to stress again, Mr. Commissioner, we would like you to come to  
40 our community to see how we live and to see what we are talking about here today.

"In closing, I want to say that I am very thankful for you, Mr. Commissioner, that you are listening to us here today, and I want to say that we pray that God will keep you in your travels, that we feel very deeply for you





"and also for what you are trying to do in  
this Commission."

Thank you.

MR. CROMARTY: Mr. Commissioner, they will  
be forwarding their English translation to you later.

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---EXHIBIT NO. 174: Submission of Kasabonika Lake  
Band by Jeremiah McKay.

---EXHIBIT NO. 175: Submission of Kasabonika Lake  
Band by Harry Semple.

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ENO CHAPMAN: There is one presentation here  
from the Kahyahna Development Area and it's not listed on  
the Agenda, and the presentation now will be from Long Dog  
and it will be done by Henry Frogg with the assistance of  
Simon Frogg. Would these two gentlemen come up, please.

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MR. HENRY FROGG

MR. FROGG: I am thankful to see you, Mr.  
Commissioner, and to see the people present at this hearing,  
and I am glad to have the opportunity to be able to speak.

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He has to summarize part of what he has pre-  
pared for his presentation, and he wants to say he is  
representing a small community that is just starting at a  
place called Long Dog Lake, and that he does not have very  
much to say except for a small part, and the presentation  
will just be read for the time being.

"Mr. Commissioner, I'm glad to see  
you and to be given an opportunity to speak  
to you. I am glad to be here as I have not



"seem many such meetings in my lifetime.

"I represent the people of a small new community named Wawakepewin by us and Long Dog Lake by white people.

"Long Dog Lake is on the Asheweig River which joins the Winisk River and had been known by us as the Winisk River. The community is 40 miles southeast of Big Trout Lake and 20 miles northwest from Kasabonika Lake which is also on the Asheweig River.

There have been Indian people around this area from way back, indeed, the last two representative chiefs of the area before the signing of the Treaty No.9 in 1929 were from the Long Dog Lake area. They were Mike Duncan and Thomas Frogg respectively. My father had always been in the area and now my family and I are living on this land.

"There are other families with us in Long Dog Lake from Big Trout Lake, Kasabonika Lake, and Angling Lake. The total population is about 40 people.

"The major bulk of our sustenance comes from the land and the water in the form of fish and game.

"We see the need to pass on to our children and grandchildren our way of life and thinking and those of past generations by living on the land and by making use of it.



"Since this area, the land of my forefathers is now designated as Crown Land, I am and the people with me at Long Dog Lake are squatters on our own land. It is my wish and those of the people with me that we be granted a Reserve at Long Dog Lake. Only by the realization of this wish can we truly function as a self-supporting community where we can establish our own Band Council and be recognized as such by the Department of Indian and Northern Affairs and other organizations. I realize that this will take a lot of negotiations but we intend to make this a reality.

"Now, Mr. Commissioner, concerning major developments in relation to the sustenance and to the future aspirations of the people of Long Dog Lake, all this would in one form or another be affected especially by hydro and water diversion projects.

"I could say a lot more on this and on other matters but I'm sure that other people have the same concerns as I and are more aware of the issues and more eloquent in expressing their concerns. However, I sincerely hope that you can come to the community of Long Dog Lake in order to listen to the people there and to see the community and the land and perhaps by doing so come to understand and realize our particular concern of our sustaining and beautiful land.

"Thank you for your attention, Mr. Commissioner."



MR. FROGG: And in my concluding remarks I would like to say that I thank you to be able to speak to you, and I say thank you to all the people present here, and we wish the outcome of this inquiry will be for the good of all the people concerned in the area.

THE COMMISSIONER: Thank you, Henry.

---EXHIBIT NO.176:

Submission of Long Dog Lake Band,  
by Henry Frogg and Simon Frogg.

GERALD McKAY: Mr. Commissioner, that concludes the presentation from the Kahyahna Area and I would like to thank you for your patience and for your attention and I would thank everybody here.

DENNIS CROMARTY: Thank you Gerry and Eno, you did a very good job.

Now, Mr. Commissioner, before I call on the next speaker perhaps I could ask for some time to explain something in Cree to the audience.

Mr. Commissioner, there are a few messages that I want to relate. Firstly, I have the presentation now from Sachigo Lake Band, and I would like to file it with the Commission, the English version.

Secondly, I have a message from Mr. Magnus James, he also extends you an invitation to visit his community of MacDowell Lake.

Thirdly, last thing, the Kahyahna Area leaders have requested me to make a few comments, that they regret they could not make their full presentations.

At this time we are talking about our future generations when they are reading the transcripts of the proceedings here, that I hope they can understand that we





were pressed for time, and that our leaders were not able to fully explain their presentations to you. But, however, they will appreciate that you are under severe constraints of time, they appreciate that. They appreciate the patience that you have shown them in listening to the presentations that they did give.

At this time I would like to call on Mr. Fred Plain, who will be doing an overview of the community presentations. I see that the Lakehead University students are here, and I would request them to wait for awhile. There are some things we would like to do, then we will call on you. The Wawatay people, whoever is going to do the submission for Wawatay, I would request you to wait until we have concluded the ceremony that we are going to go through. Mr. Fred Plain, would you come forward now and give your presentation, please. Mr. Wally McKay will be interpreting for Mr. Fred Plain.

MR. FRED PLAIN

MR. PLAIN (through translator): Mr. Justice Hartt, on behalf of the Grand Council Treaty No.9, which is the vehicle that is used by the Indian Chiefs and the organizations, the governing bodies of the communities in Northern Ontario, I wish to present to you a summation of what you have heard over the last two days.

In these last two days you have heard our people speak. In the last two weeks, sir, you have listened to our people speak to you from such meetings as this, in Sioux Lookout, in Red Lake, in Geraldton, in Timmins. You will hear our people speak to you again, they will speak to you from hearings such as this at Moose Factory. You will



hear them speak to you from the hearings that you have promised to give to the people of the area of Sandy Lake. Our people are speaking because to keep silent in such an hour as this, sir, would be a greivous sin to the Great Spirit who is quickening us to our identity. He is awaken-  
ing us to our spiritual existence. He has quickened us to present ourselves in such an hour as this, when we see the generations of our people whose lives and whose existence is in jeopardy. Therefore, sir, it would be a sin if our people did remain silent. They will speak through Commissions such as this one that you have been mandated to implement. They will speak to the Cabinets of the Federal Government, to the Cabinets of the Provincial Government. Our people will speak to the people of Canada from whatever vantage point that they can reach. They will speak of their identity, they will speak of what the land means to them.

We stand today, sir, in awe and respect to your position. We respect you because you have accepted a grave responsibility in such a Commission as this one that is presently being undertaken. For in your position we see a similarity, that responsibility that rested upon our Chiefs, our elders, our spiritual leaders, our medicine men in our Cree and Ojibway society. For these, our acknowledged leaders, both at the political and at the spiritual level. We are totally dependent upon the leading and guidance of the Great Spirit. They did not move in making decisions upon what happened to the waters, what happened to the trees, what happened to the land around them. In their mandate as custodians, which is a treasured mandate, they continuously depended upon the leadings of the Great Spirit. We see, sir, in your position a similarity, and we



would hope and pray that you in making up your mind, and in coming to decisions upon what you have heard spoken by the people, shall be guided by the Great Spirit, which has the concerns of his creation. We hope, sir, that you will not be guided by that small minority of minds in the world who would grind to powder the very life blood of their fellow man in order to achieve power and to achieve lasting fame. We hope, sir, that we will be able to continue to look to you as you make your decisions in preparing your submissions to the Ontario Legislature, that every decision you make shall be guided by the Great Spirit. We would remind you, sir, that our people throughout the advent of the European in North America, have suffered grievously at the hands of the invader, but we have not capitulated. We have not surrendered the free spirit. We have maintained our position even though it has been hidden over the years, and our very actions have been governed by legislation that has been made at Ottawa under legislation known as the Indian Act.

We look at some of those manifestations of this so-called march of progress, this so-called civilization, and we see evidences of the very hatred that has caused men to destroy each other over the centuries.

On the streets of one Ontario town where you had one of your meetings or one of your preliminary hearings a sign on the street read, "Drive Carefully, Drunken Indians Crossing".

We have listened to those people who, guided by economics and guided by the almighty dollar and guided by computers, who have said that the Indian cannot adjust to white society. We have heard, and you have heard, sir, within the last few hours one of our own people who has





said our people cannot adjust to the economic life of what is called progress, or the mining development in Pickle Lake. You have heard that our daughters frequent the hotels and the bars and give of themselves for money. We have heard of these things over the years, we will rise above racial slurs, we will rise above these things that would destroy character, that would destroy our identity. We will rise above them, we do not ask you, sir, to use your position as Chairman of this Inquiry to attempt to deal directly with this delicate and extreme issue. We do ask you, sir, to remember the words of one of our Chiefs 102 years ago, in 1875, when by a Commission and through a Commission, a Chief spoke and said at the signing of Treaty No.3 in North-western Ontario, the Indian Chief said, "I hear the rustle of gold under my feet". He went on and very eloquently described the land that was under consideration. He saw the wealth in the trees, he saw what the waters contained. He not only saw this as his heritage, but he saw that there were new methods of tapping these resources, and in a plea to the Commissioners of that day he said, "give us understanding, lend us your daughters and your sons that will come in and live with us and learn our ways. In return we will give you our daughters and sons and they will go into your institutions, they will go into your society and they will learn of your ways". It is only through such understanding as this that there can possibly be any form of cohabitation, coexistence. Without this kind of coexistence, without this kind of understanding, sir, and if one society dominates another, and if there is an unjust and an immoral rape of resources for money alone, then such activity falls under the jurisdiction of the United Nations Treaty on Genocide. The nations of the world would rise up if this



were brought to the forefront, that if people were being destroyed because of the almighty dollar. You

10 You have heard our people talk in these last few days, you have heard some of our elders whom we respect with the utmost of respect. They have pleaded with the younger people, they have pleaded with us, to move with caution, and to move with love and to move with understand-  
15 ing. You have heard one of our elders talk about the goodness of the Federal Government. Sir, that respected elder was perfectly honest in everything that he said, but what you witnessed, sir, was the truth of Nishnawbe-Aski, what you witnessed, sir, was the truth that the European found  
20 when he came to America, and found a people who with open arms welcomed the stranger to the shores and helped him and guided him to understand the rigours of Canadian winters, how to traverse the rapids and the waterfalls, how to use the herbs and the roots for his diseases. You have witnessed here, sir, the traditional life values of the Nishnawbe-Aski who do not want to hurt anyone by criticism, and I can tell  
30 you this, sir, if you were to take these people and literally rend them limb from limb, they would not cry out asking for retribution. This is our nature.

40 You have heard them talk about their Treaty rights, you have heard them say our rights have been violated, they have been broken. I submit to you, sir, what are the rights contained in that document known as the James Bay Treaty or Treaty No.9? What was given to Nishnawbe-Aski in 1905, 1906, 1929 and 1931, what really was given to us? The United Nations Declaration of Human Rights declares that every human being on the face of this globe is entitled to a roof over his head. He is entitled to the kind of education that is necessary for him to survive. The very basic rights



of a human being, whether he be Indian or whether he be Chinese, Japanese or black man from Africa or a white man from Europe, the nations of the world have declared through the Declaration of Human Rights that these rights are inviolate, and yet, sir, these rights were invented and included in what they call the James Bay Treaty, and our people were led to believe that we were being given something for surrendering or giving up such a huge, vast area of land. Consider these things, sir, when you are making your decisions. Consider that these people are speaking not only from what they feel now about future developments, not just thinking about Reed, not just thinking about Onakawana or Polar Gas; these people, Nishnawbe-Aski are speaking of that which will remain forever, our identification to this beautiful land known as North America.

Sir, on behalf of the Indian Chiefs, the elders, the Councils, and the people of the communities of Northern Ontario, Grand Council Treaty No.9 extends to you Godspeed and trust that you will be guided in all ways by the Great Spirit.

Thank you, sir.

THE COMMISSIONER: Thank you very much, Mr. Plain. May I say, as you know I appear at this time solely to visit and hear presentations that are being put forward. I assure you I have been very impressed with what has been said, and I am deeply appreciative of the work that has gone into the presentations that have been made. I look forward to hearing further words at Moose Factory and then at Sandy Lake, and it is following that that I will have something to say. Thank you, sir.

DENNIS CROMARTY: At this time, Mr. Commissioner, the three development areas of Treat 9 West would like to make





a presentation to you. We had to alter some of the schedule, some of the Chiefs will be leaving before you do and they would like to witness the gifts that you will be receiving. I would like to call the three elders, Tom Fiddler, Jeremiah Sainnawap and the elder representing the Windigo Development Area is James Masakeyash, he's a resident of Osnaburgh.

10           WALLY McKAY: Mr. Commissioner, I cannot add to anything else in terms of how much we appreciate the opportunity to include Osnaburgh in the hearings. I would like to call upon these elders to make these presentations to you. It is a tradition of our people that irregardless of if they have money, that they will always find something  
20 when it comes to making presentations or gifts of well wishes, and we hold this with the highest esteem as part of the course that revives our own people to rise up on the things Mr. Plain has talked about. Now Mr. Tom Fiddler.

          MR. FIDDLER (through translator): He would just like to address the people here, how glad he was to hear all the different delegates make their submissions. He  
30 said Mr. Commissioner might think that one person went around and told everybody what to say because all the briefs, all the presentations that were made were very similar; we talked about the same things. I would like to reiterate once more, we do not dislike employment, we are not against employment; we do not dislike the white people, it is not that we hate  
40 them. What we are trying to do is, in our own ways, to find alternatives to a better life for ourselves. It is to show our appreciation for the past few days from all our people.

JEREMIAH SAINNAWAP

          MR. SAINNAWAP (through translator): Mr. Commissioner, I have been asked by the Chiefs and delegates





1929

10 attending to extend to you our appreciation for the past few days. We will be returning back to our homelands, and we will tell the people about our meeting. We open an invitation to you to come into our homeland whenever you so desire at your discretion, and also we have received some gifts to pass on to you from certain people, from the ladies of this community. It is also their sign of appreciation for your coming.

DENNIS CROMARTY: Chris was just saying that sometimes our elder is in his glory when he comes to Osnaburgh because he gets an opportunity to stay with the five sisters.

20 CHRIS CROMARTY: The next presentation will be done by James Masakeyash; I always have trouble saying his name.

JAMES MASAKEYASH

30 MR. MASAKEYASH (through translator): I also would like to express the deep appreciation by the Chiefs and counsellors that have attended this delegation. They have asked me to present this as a token sign of appreciation for the time that the Commissioner has spent with us, to show him that they sincerely enjoyed the past few days. Once again I say thank you very much for the time you have spent with us.

40 ---EXHIBIT NO.177:

Submission of Grand Council Treaty  
No.9 by Mr. Fred Plain.

DENNIS CROMARTY: We had planned hand shakes but I think we're going to hold it off until the final presentation is held and we're also having a closing ceremony by Mrs. Maria Kwandibens.



At this time I would like to call on the students, Lakehead University Native Students. I think Mrs. Ruby Morris will be speaking on their behalf.

Just a second, Mr. Tom Fiddler would like an opportunity to speak.

10 TOM FIDDLER

MR. FIDDLER (through translator): We don't want to look like a person who starts building his home from the top, but rather we would like to appear as if we are building our home from solid ground, that we are building  
20 our home from the ground up, and we want to show the Commissioner that we would like to build from solid ground.

DENNIS CROMARTY: Mr. Fiddler says he hopes the Commissioner will open his gift.

THE COMMISSIONER: What does one say. May I say simply that I am deeply appreciate of the fact that you came down to meet me, I look forward to seeing you again in your communities, and God bless you. Thank you.  
30

DENNIS CROMARTY: With your permission I would like to call on the students from Lakehead University, Miss Ruby Morris and Garnet Angecone.  
40

MISS RUBY MORRIS  
MR. GARNET ANGECONEB

MISS MORRIS: "We, the Native Students' Association of Lakehead University, hereby retract the brief distributed on our behalf at the Hartt Inquiry in Nakina on November 29, 1977.



10 "It stated that 'the Hartt Commission hearings are being used by the Canadian state.' We feel that we were misrepresented at the Nakina meeting. We did not have written copies of the brief beforehand, nor did our members have an opportunity to approve the final copy of the brief before it was presented. The copy was composed by a member of the Native Association of Lakehead University who was influenced by a member or members of the Marxist-Leninist Communist Party of Canada. This does not express NAUL's views.

20 "The Hartt Commission is not 'attacking' our people but searching for ways to help the northern people and arrive at a clearer view of what the consequences of northern development will be.

30 "They are being 'fair' and 'democratic' by the very fact of their being here in Osnaburgh and going to different communities in the north. They allow free time for each of us to voice our feelings and opinions. Then they will advise those with power of the ways of our people that are shown them during these sessions. Hopefully, the Native Association of Lakehead University has not hindered the native cause. We apologize for any harm they may have done our true cause and ask that the preceding brief be disregarded and that we may be allowed to state our true feelings now.

40 "We do want restoration of our hereditary rights. To request this in a radical manner and





"with harsh voices is not the answer. We believe the Hartt hearings are more beneficial than no hearings at all. We need our lands to live. We need our lands to show our children the beauty and life of our heritage, traditions and customs.

10 "Denouncing the northern development plans will not change a thing. It is comparable to an ostrich hiding his head in a hole while the world keeps growing and progressing.

"We, the Native students of Lakehead University stand before you proudly and say:

20 "THE NATIVE PEOPLE HAVE LIVED in Canada for thousands of years without electricity, gas, heat, or automobiles ... and we still survive. We do live peacefully with one another. Is it not time that Natives and non-Natives work together to find a solution? With uncontrolled development aimed only at profits and without regard for the delicate balance of life we will only gain a few years of heat, a few years of employment, and a few years of easy living; then it will all begin again. Meanwhile, our traplines are destroyed, our waters polluted, and our morals defiled as unconcerned outsiders come into the communities.

40 "Listen to us! We can work together. We can help each other. People abuse what they have and then are still not happy. Study our ways of life and you will find a way to live within the present economic pressures without destroying northern life and human lives.



"In conclusion, the destruction and stripping of northern natural resources is not the answer to your problems. We suggest that an alternate route be taken. Let not the soothing words of a politician blind us to reality. NALU has been chastised severely for allowing ourselves to be blinded. We are a small group and supposedly educated; yet, it happened to us. As students we cannot dictate what this alternative will be. However, as young people, we will have to live with the consequences. Therefore, we urge that the voices of our people who present briefs to this Commission form the cornerstone of all planned future northern development. And we pledge our support to our people and our leaders."

Thank you.

---EXHIBIT NO.178:

Submission of Native Students'  
Association of Lakehead University  
by Miss Ruby Morris and Mr.  
Garnet Angecone.

DENNIS CROMARTY: There is also another person attending Confederation College who would like to make a personal presentation.

ANGE VEILLEUX

MS. VEILLEUX: "Mr. Commissioner, this is a follow-up to the Nakina and Geraldton hearings. Kimberly-Clarke made a presentation



10 "to you and Mr. Puttock stated that he had  
'very close feelings for the timber; and  
later said 'the timber business was a viable  
proposition'. He also said he had sufficient  
material resources to provide for these mills  
and yet they want to expand. They have  
enough and yet they want more. He went on to  
say that their all weather roads will be  
opened up for local area residents to hunt.  
These roads will be used by other hunters  
who hunt for sport and not to feed their  
families. Local area residents are hunting  
20 in these areas now. He said there will be  
no effect on the animals by cutting down the  
trees, if your home was torn down would that  
have no effect on you?

Ontario Hydro had no answer for you  
concerning the flooding of the Lac Seul  
graveyards and said that this was the first  
30 time they had ever heard of that flooding.  
Someone is not telling the truth, Mr. Hartt;  
someone is suffering from development and  
Indian people are the ones who suffer. Why  
is it this way that whatever the government  
does Indian people are the first to suffer  
and last to benefit?

40 Grassy Narrows People were promised  
hydro if they moved to a new reserve site  
due to Ontario Hydro flooding. They moved  
and after ten years they received hydro  
power. But before they ever received hydro  
the Ministry of Natural Resources sent them



"two electric freezers to keep their imported fish in. That is why their name should be Mismanagement of Natural Resources.

"I question what 'civilization' means!

"Take these meetings serious. Peter Kelly tried to express this to you along with our other leaders. We are not here for entertainment because it is not entertainment when people die as a result of someone's decisions. You came close to losing two of your people on the Nakina road. Human life is valuable, remember that.

"Two young boys in Nakina made a presentation to you stating that the pulp companies were not living by the regulations. They cut too close to lake fronts and rivers. This is truth.

Your Commission can do something about what is happening and if you are all sincere all you have to do is try!

"I have hopes that in the future past injustices will be fairly dealt with."

That is my follow-up and I ask that the people not clap and that your Commission actually do something about what is happening.

THE COMMISSIONER: Thanks very much.

---EXHIBIT NO. 179: Submission of Ange Veilleux.

DENNIS CROMARTY: I believe Joyce Timpson wishes to speak now.





JOYCE TIMPSON

MS. TIMPSON: I would first like to say that I am very pleased to be speaking in front of the Osnaburgh people. I have been coming here for one year and this is my first opportunity to speak to them.

"At previous hearings the Children's Aid Society ..."

Incidentally, the Family and Children's Aid the Family and Children's Services, is the same agency as the Children's Aid Society; I think there may be some misunderstanding.

"We have presented our history and philosophy as well as the problems we have had in trying to service children but today I would like to apply a few statistics to Osnaburgh, as a kind of case example.

"We speak at these hearings about protecting trees and wilderness, and we hear about preserving our wildlife and wilderness. I say, let us protect our people and let us preserve people for their own sake and let us not ignore the most precious natural resource; and we can't renew it if it is destroyed and that is your children.

"It is my submission that the industrial activities in this area are contributing to the destruction of the lives of children:  
- a 9 day old child is brought to the nursing station dead - cause of death listed as 'neglect'  
- a toddler falls out of bed and freezes to



- " death while his parents sit in the bar
- a 10 year old hobbles along on crippled legs due to chronic gasoline sniffing
  - a 15 year old boy comes close to death by freezing when left drunk outside a cabin after a fight
  - a 16 year old girl is beaten to death by her drunk boyfriend.

These are only a few of many incidents of the last two years involving the neglect and abuse of children.

"The destruction of a child can take other forms than death. In the period between November 1, 1976 and November 1, 1977, the Children's Aid Society of Kenora District had to look after, at one time or another, a total of 33 children from New Osnaburgh. Of this number 12 children are permanent wards or are likely to become permanent wards and will never return to their families.

"In a previous brief to the Commission, I quoted that this agency had cared for 3.4% of all the children of the Kenora District. In New Osnaburgh this year we have had to care for 10% of all the children living here, in all but 4 of these 33 cases, the abuse of alcohol was directly related to the need to remove the child from his home.

"The life of a foster child from



"a native home is not always good. As well as leaving his parents he must often leave his brothers and sisters, his school, his community, his language and his culture. In all likelihood he must go to a white home. It is common for a child in foster care to experience several changes of foster homes. We have children who have experienced as many as 12 foster homes in the first 4 years of life. Foster care is used only as a very last resort for any child and in many cases the turmoil into which a child is thrown causes us to question which is worse for a child. When a native child is placed in a white environment the trauma he experiences is beyond our understanding.

"I have quoted as 10% the percentage of children who are placed officially by the Children's Aid Society. There are virtually dozens of others who are being raised by grandparents or other family members due to the debilitation of their young parents. A very conservative estimate might be that 1/3 of all the children of New Osnaburgh have lost both or one of their parents either temporarily or permanently due to alcohol abuse. Out of boredom and in their desperation children are resorting to the pastime of gasoline sniffing in epidemic proportions. There are documented cases of crippings and even deaths due to





"this activity."

Gasoline sniffing is just what glue sniffing used to be in the Toronto area, and we have at this point 4 children in foster homes because their parents were concerned with what would happen if they stayed on the reserve. The Department of Health and Welfare is also very involved in attempting to attack this problem, as well as the Band Council and the people as a whole.

"The New Osnaburgh statistics are startling to say the least. I could present statistics for other Reserves such as Grassy Narrows which are even more shocking."

I have those statistics and the percentage of children that have required care is 16%.

"On the other hand other reserves to the north experience these problems to a much lesser degree, if at all."

Now for the Commission I have just tabled a chart of provincial averages. The provincial average is .8%; Kenora District is 3.4%; Osnaburgh 10% and Grassy Narrows 16%. Now this does not necessarily mean that social conditions are all that much worse here than in Toronto where it is .8%, but there are other services available in other parts of Ontario where children do not have to be removed from home, and they can stay with their parents by other support systems, which is not available in this area.

"The Children's Aid Society cannot keep up with continually being forced to place children in this way. Our responsibility is to protect children but very often



"foster care does not really protect the rights and welfare of children.

10 "The responsibility of child welfare is the responsibility of every person in this country and every member of the community at large. The work of a Children's Aid Society can only pick up the pieces of broken families under the circumstances that exist here.

20 "It is almost a truism to point out that there has to be a relationship between the rapid introduction of white industrial ways and the tragedy we see with native children. It would appear that the more isolated a community is from white society, the less likely it is that the community will experience social and family breakdown. Who can say what the underlying reasons are? I cannot, nor do I feel it is important. I  
30 only know that these grim facts state us in the face. And they are on the increase.

40 "We suggest that the Commission take special care in considering all the broken families, the broken spirits and the broken hearts that exist in communities like this. We would ask that systematic study be made of various communities with varying degrees of social problems. Reserves to study might be Grassy Narrows, New Osnaburgh, Lansdowne House, Fort Hope, Webequie and Summer Beaver. These reserves would provide a cross-section of reserves - from the very problematic to



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10 "the problem-free. These communities could be  
examined historically and the following areas  
explored: how long have they been in contact  
with white society? to what extent was the  
economic base lost? and how? and what is the  
nature and extent of social problems  
experienced now? Reserves should be examined  
comparatively. For example, New Osnaburgh  
today could be compared to New Osnaburgh of  
20 years ago. Likewise New Osnaburgh today  
might be compared to Grassy Narrows when it  
was at a similar stage of its development,  
for example 20 years ago. Perhaps by such  
careful study we can illustrate what the over-  
all destructive pattern is and how it can be  
prevented.

30 "We ask that the social consequences  
of Northern development be the first and fore-  
most priority for consideration. We ask that  
legislation be enacted to ensure that adequate  
and appropriate social support systems be  
introduced to all new and developing communities  
before social breakdown."

40 And those persons delivering the services  
must come from the people themselves, <sup>it</sup> must be through self-  
help group rather than bureaucratic agencies.

"In conclusion, the Children's Aid  
Society does not bear the sole responsibility  
of children's welfare. Our role is minimal  
and we act only when society fails a child.  
Child protection starts at the beginning



"level of all segments of society - at the individual, the family, educational medical and most of all at the economic and the political level."

I might say that in recent months the New Osnaburgh Band is showing many signs of trying to heal itself with an energetic Band Council that is making some commitments to the social problems. Thank you.

DENNIS CROMARTY: Thank you, Joyce.

---EXHIBIT NO.180:

Submission of Family & Children's Services of the District of Kenora by Joyce Timpson.

DENNIS CROMARTY: On the list we had a present by Wawatay but the person who was supposed to make the presentation, Frank Beardy, is not in the building and the staff members who are here do not feel that they should make the presentation, that they shouldn't go ahead with the presentation. And I guess it will take awhile to call a Board meeting, there's about 15 Board members so they're going to hold off and catch you on the trail of your hearings. There's a half hour left to two o'clock. As much as I hate to, there might be some other, additional people that would like to speak but respecting your wish to depart by two we're going to ask Mrs. Maria Kwandibens to now close the hearings here in Osnaburgh, but before she does, I would like to express, I would like to know if there were any deficiencies in which this hearing was conducted. I guess you can put the blame on my shoulders, but I have enjoyed sort of coordinating the presentations, and I hope you will overlook any of those deficiencies.





THE COMMISSIONER: Just prior to the closing ceremonies, may I just be very brief. I am a much better listener than I am a talker, so I will be very brief.

I want to express my sincere appreciation to everyone who is concerned with these hearings, for the presentations that were made, and for the tremendous work they have put into them. I assure you that they will be given very deep consideration. I intend as I said before, to listen to what is to be said to me at the subsequent hearings, particularly at Sandy Lake and also at Moose Factory, and when I return from Moose Factory and Sandy Lake there will be a preliminary report forthcoming, in which will be set out what the opinion of the Commission is, as to what it can do in the future and what it cannot do, and what the subsequent role of the Commission will be, in our opinion.

I wish to stress that this is just the beginning of a continuing dialogue. I thank you for the invitations to attend and visit the communities. I assure you that I will be there. I thank you for your great hospitality personally and on behalf of the staff of the Commission; the meals that we were given; the welcome; the attempts to keep us warm when obviously I was getting a little on the chilly side and, as just a very small memento of our invitation here to Osnaburgh, we have a little gift for Chief Loon which I wish he would accept. There is a little placque that goes with it that unfortunately was not completed; it will be completed and forwarded to you to make it complete. Again, I wish to thank you all very much.

(Presentation by Commissioner to Chief Morris Loon).



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DENNIS CROMARTY: I understand that Roy will be translating for Mrs. Maria Kwandibens' closing.

Mr. Commissioner, if you could make yourself available after the closing ceremony, we would all like to shake your hand before you leave.

10 CHIEF MORRIS LOON: I would like to say thank you to everyone who had the opportunity to attend here at Osnaburg. On behalf of my people in Osnaburgh I thank all the people who have attended the Commission; the Commission Staff and all those Northern delegates and Chiefs and all those other people who have been here. Most of all, I would like to thank the Commissioner himself. I would also like  
20 to thank my elders, one of whom will conclude these meetings.

DENNIS CROMARTY: Before I forget I wanted to express our appreciation to the ladies, who worked so hard in preparing the meals for us, so on behalf of Treaty 9 and for the Northern people we also thank the cooks.

10 MRS. KWANDIBENS (through R. Kaminawash): I want to say something, a few things that are important, but I will be brief. I have listened very carefully to all the Chiefs who have made their presentations, but there is one thing I would like to mention. This is the way the white development or society has looked upon natives, and I want to express this concern to all the people who will hear me, and this is a chance for the Commissioner to listen to what  
0 I have to say.

Everyday that we wake up and we live, and what I would like to mention to the Commissioner and everyone here, to mention that one of the greatest bad effects it has on native societies in general, that is the use of alcohol. The white man gave us alcohol. The white man,



10 ever since his coming on this North American continent did not really express how he wanted to treat the native people subsequently. The white man shook hands with our ancestors, showing good faith and friendship forever, and there was no indication in the future that anything bad would be placed upon the Indian society by the white man, and today we all know how the white man has treated Indian society throughout the years. I have a great book which I have written about all possible effects of alcohol on native society. I have it in my home. Let me point out a few obvious ones. Every day you hear of natives dying due to the misuse of alcohol. The excessive use of alcohol always leads to very drastic results. People die and marriages break down, and the welfare of children is a problem, or the welfare of children is greatly reduced.

20 For instance, last year on Reserve 63A a young baby died because she froze to death. The mother was not around to take care of that kid. One must see or one must try and feel how that little kid must have felt when he was running around in the house. Even though there was a stove there, it was not lit, and this is what alcohol does. I hear stories throughout the North, even in the South, of the effects of alcohol where people drown and people die by fires, and just recently a few months back up the north road here, a family from Osnaburg lost a young baby who burned to death in a tent, and that was also due to alcohol. I would never be able to stop talking to the Commissioner, and to the Commission, about the effects of alcohol.

0 You will notice that I am getting up in age and my hair is turning white, but to this day I have not touched a drop of alcohol, and even my husband today does





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not use alcohol. I made him forget about alcohol when we first decided to get married. I had a hard childhood. One day something dawned on me which decided my future and how I was going to carry it, and this is what the Great Spirit has given all of us who live off the land, to be able to survive. And to all the Chiefs who made presentations, I realize that they put great faith and great sincerity into those briefs, and this is how I regard my views. Today I have started a cultural program whereby I am teaching the younger children of this community all traditional customs, because I was finally able to get money through the Provincial Government, and I would ask all those delegates to the North who place great faith in native society, the relationship with the Great Spirit, I would like them to join me before they go back to their houses.

One of the strongest recommendations which must not be overlooked by the Commission, is that the banning of all forms of alcohol be done throughout the area, and it would include all native people. And I feel it is only proper that I conclude these ceremonies. I have been requested by the Chief, and to enable us to effect this change we desire in order for us to have a better future. I would say for those people who are members of the Osna-burgh Band, I would imagine that I have angered them by suggesting that all alcohol be banned to all native people, because I realize that a lot of them drink.

That is all for now.

(Closing prayer)



ROY KAMINAWASH: Before you leave, to help the Osnaburgh Band revive a lot of its tradition, so that it will not go to the wayside in the way of development, our teacher would like to request each and every one of you who may feel that it would be good to help our cultural program by placing some donations into this basket.

Thank you.

ROY KAMINAWASH: The Counsellor is now saying a few words.

Under the direction of the three Chiefs. I have been placed with great responsibility to help them alleviate some of the social problems which are numerous in this area. I believe that our community can only benefit if we now follow the teachings of the Great Spirit. I know that a lot of you are anxious to go on your way, and it was surprising that, listening to all these delegates, I am now aware that native people throughout this area are of the same mind and the same conviction and the same beliefs. And the Great Spirit will look after each and every one of us, and how we follow our lives. This is why I took this opportunity to address the Northern Chiefs. This is my way of welcoming you, and saying thanks to the Chiefs who came down. I believe the Great Spirit will always look after us as we make our way towards the future. And I want to say farewell, or hello, or whatever to each and every one of you who are here. I do not know when all these presentations that were made will be decided on, I do not know what the future holds in store for us. The Commissioner who came to visit the people is somewhat similar to an elder, because we are asking for his help and support, etc., and I do know that in the future the Great Spirit will provide.



DENNIS CROMARTY: To make the hearings complete, we now have the English version of the Kasabonika Lake Band brief and I would like to file it.

---Adjournment.

CERTIFIED CORRECT.

*Thomas F. Conlin*  
(Thomas F. Conlin),  
Official Reporter.



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ROYAL COMMISSION  
  
ON THE  
  
NORTHERN ENVIRONMENT

Hearing held in North Auditorium,  
Ontario Institute for Studies in  
Education, 252 Bloor Street West,  
Toronto, Ontario, on December 15th,  
1977, on commencing at 11:00 a.m.



Thomas F. Conlin,  
Official Reporter.





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ROYAL COMMISSION

ON THE

NORTHERN ENVIRONMENT

Hearing held in North Auditorium,  
Ontario Institute for Studies in  
Education, 252 Bloor Street West,  
Toronto, on December 15th, 1977,  
on commencing at 11:00 a.m.

- - -

BEFORE:

Mr. Justice E.P. Hartt - Commissioner.

APPEARANCES:

John I. Laskin, Esq.,       )  
C. Gaylord Watkins, Esq. )   Counsel to the Commission.  
J.D. Crane, Esq., Q.C.    )



1950

Toronto, Ontario,  
December 15th, 1977.

---On commencing at 11:00 a.m.

MR. LASKIN: Ladies and gentlemen, I believe we are ready to begin this morning's session. Mr. Hartt, please.

THE COMMISSIONER: Thank you, John.

Just very briefly, despite the slightly exaggerated suggestions that I earlier had in mind, we are ready to proceed.

It was decided by the Commission to hold a set of preliminary meetings. Originally it was decided to hold these in the North for the limited purpose of gathering information and making that information available to anyone who was interested, to try to identify the major issues which are of concern to people primarily in the North and to develop some priority with regard to dealing with those. The theory would be to try and determine what the relevance of this Commission is or could be to the people of the North and if it did not have any relevance to determine that, to try and develop some other type of mechanism which might be more satisfactory. It is the intention of the Commission to publish a preliminary report setting out what the suggested recommendations for the future of the Commission are and to assist the Government to hopefully come to some determination as to what the next two or three years should bring with relation to the life of the Commission.

There will be two days of hearings here in the South and these were held because of pressure that was brought to bear on the Commission as to the relevancy of the opinions of the people in the South as to what should happen north of the 50th parallel. Certainly there will be hearings in the future in the South, there is no question about that, it was



1951

originally determined that these preliminary hearings would take place only in the North. Several of those have taken place already and there are some more to be held. However, we are now in the process of having these two-day hearings here in Toronto.

MR. LASKIN: Thank you, Mr. Commissioner.

Ladies and gentlemen, before we begin our schedule of presentations let me say one or two words about our proceedings. Notwithstanding the rather intimidating set up that we have here, we are trying to make these proceedings as informal and as relaxed and as comfortable as possible. They are not intended to be adversarial in nature by any means, we are not for example subjecting anyone to cross-examination on anything they may say. We might ask one or two questions but that would only be for clarification or for points of information. We do have a list of scheduled speakers as you will see but apart from that as the program indicates there is a period called "open participation" and that is the time we welcome any individuals who may happen to be in the audience who wish to come forward and address the Commission to do so. Do not feel that you need any formal written brief to come and speak to us because you do not. As I said before, you will not be cross-examined and if you have anything that you feel is of relevance to the role of the work of the Commission please come forward and address us sometime during the proceedings. All you have to do is let myself know or one of the other Commission staff know in advance and we will make sure that you will be heard.

Now, Mr. Commissioner, I suggest we begin our list of scheduled presentations and the first one is by the Provincial Secretariat for Social Development and the presentation will be made by Maureen Quigley.



MAUREEN QUIGLEY

Mr. Commissioner, I am here on behalf of the Provincial Secretariat for Social Development and we have a brief and it is rather short and I would like to read the brief.

"In light of our understanding of the function of the preliminary hearings as being designed to elicit information and views as to the terms of reference of the Commission, this submission does not address the question of issues and future policy options for the area north of 50°. It is understood that these questions will be the subject of future deliberations, and we would be anxious to participate at that stage.

"This submission is therefore divided into two parts; first, a description of the role and function of the Secretariat for Social Development within the Ontario Government and second, the involvement of the Secretariat in activities north of 50° latitude.

"PART I: THE SECRETARIAT FOR SOCIAL DEVELOPMENT

"The Secretariat for Social Development was established in 1972 as part of the restructuring of the Ontario Government as recommended by the Committee on Government Productivity. The role of the Secretariat is two-fold. First, the Secretariat is responsible for co-ordination of policy development among the ministries in the Social Development Policy Field. These are the ministries of Health, Community and Social





"Services, Education, Colleges and Universities, and Culture and Recreation."

And each of these ministries will be making submissions to you.

"Matters for which the Secretariat provides this policy co-ordination function may emanate from several sources: Cabinet, the Cabinet Committee on Social Development, Management Board, the Provincial Secretary for Social Development, an individual ministry, or other Policy Fields. The consolidation of the wide range of programs and legislation for children within the Ontario Government into a new Children's Services Division in the Ministry of Community and Social Services in April 1977 is an example of an issue in which the Provincial Secretary for Social Development, the Honourable Margaret Birch, and her staff played a major role in policy development and co-ordination.

"The second function of the Secretariat staff is to provide support to the Provincial Secretary for Social Development in her capacity as Chairman of the Cabinet Committee on Social Development, a committee composed of the five Ministers in the Social Development Policy Field. The meetings of the Cabinet Committee provide a regular forum in which Ministers discuss the implications of new policy initiatives and program developments of ministries within the Social Development Policy Field within the framework of existing relevant policies, their



"general program responsibilities, and budgetary constraint, prior to consideration by the full Cabinet. In this context, the Secretariat staff provides an analytical support function to the Provincial Secretary by examining submissions to the Cabinet Committee and advising the Provincial Secretary as to inter-ministerial implications of particular initiatives or problems, and issues related to these initiatives.

"Four Advisory Councils on Multiculturalism, the Physically Handicapped, Senior Citizens and the Status of Women report directly to the Provincial Secretary for Social Development. The Councils make recommendations to the government on programs and policies which affect these particular groups in our society and the Provincial Secretary works closely with the individual ministries in responding to their recommendations.

"Since September 1975 the Provincial Secretary for Social Development has been responsible for the activities of the Youth Secretariat which was established in December 1972. The mandate of the Youth Secretariat is to focus concerns within the Ontario government on issues affecting youth by researching and formulating policy recommendations, providing information and referral on all Provincial youth programs and services and co-ordinating the Ontario government's summer employment 'Experience' program and Ontario Youth Employment Program. The 'Experience' program pro-



"vides an opportunity for young people to obtain summer employment with Provincial government ministries or agencies. The Ontario Youth Employment Program provides a one-dollar-per-hour grant to private sector employers who create new summer jobs for Ontario unemployed youths.

"PART II: INVOLVEMENT OF THE SECRETARIAT IN  
ACTIVITIES NORTH OF 50°

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"Unlike the operating ministries in the Social Development Policy Field, the Secretariat for Social Development does not have any program delivery responsibilities and consequently does not administer any programs north or south of 50°. However, the Secretariat has played an active role in participating informally or as a member of inter-ministry committees and working groups on a number of issues and developments affecting the area north of 50°.

"In such instances, the role of the Secretariat is to identify general social implications and consequences of proposed developments, attempt to assess in general terms the demands which will be placed on program responsibilities of individual ministries and alert ministries within the Policy Field to particular issues which may be of concern to them. Examples include Interministerial Committees relating to the proposed Lake St. Joseph iron ore project, ... " - which was in discussion in 1974 and





1956

"1975, - "...the UMEX mine and Pickle Lake Townsite Development and also deliberations leading to the establishment of this Royal Commission.

"The Secretariat also assisted in the establishment of the Pickle Lake Manpower Committee in August 1976 to facilitate employment of Native people in the Pickle Lake area, particularly the Osnaburgh reserve at the UMEX mines. A review of the work of this Committee has recently been completed by the Ontario Manpower Secretariat and may be relevant to the deliberations of this Commission.

"With respect to the Design for Development program, the ministries in the Social Development Policy Field have recently completed a Social Development Strategy for Northwestern Ontario as part of the review and updating of Design for Development: A Policy Statement on the Northwestern Ontario Region 1971. It is anticipated that the new draft strategy will be published by the end of this year. While the focus of the strategy is the more developed area of Northwestern Ontario, several of the initiatives proposed in the Social Development Strategy have particular relevance to the more remote communities north of 50°. The Secretariat for Social Development is responsible for coordinating the participation of the five ministries in the social field in the development of the social development component of the new strategy through the Social Development/<sup>Policy</sup>Field



"Committee on Urban and Regional Planning.

"In order to address the particular concerns of Native people, the Secretariat for Social Development has participated actively in the Advisory Committee on Native Affairs which is responsible for co-ordination of policy development within the Ontario government, and the Joint Steering Committee on Native Affairs which was established in February 1976 as the forum for consultation between the Registered Indian organizations in Ontario and the government on matters of mutual concern. Many of the issues which have been examined by both Committees relate particularly to the needs of the Native people north of 50°.

"The Youth Secretariat operates a northern field office in Sudbury from which a field worker travels throughout the North to maintain contact with government ministries, private sector employees, agencies and youth across Northern Ontario in order to provide a central information and referral service to young people in the North concerning government programs and services. Both the 'Experience' program and the Ontario Youth Employment Program have been of benefit to young people in the North in obtaining summer employment."

Mr. Commissioner, I thank you for the opportunity of presenting our brief to the Commission and can assure you of our co-operation.



THE COMMISSIONER: Thanks very much, Maureen. Could I ask you about one or two matters brought up by several persons and several groups. One of them has to do with the suggested study of the social impact of the UMEX Development. Has that already been done by your Secretariat, and would you comment on that?

A. No, it has not been done to date. The only actual information in the submission, we have been involved in the evaluation of the Manpower Committee and it has been sent in draft form to the members of the Committee late last month. The Manpower secretary responsible for it is William Clements and it will be released soon. So we have not done any kind of comprehensive social analysis of the UMEX Development. I personally think it would be very worthwhile.

Q. And in this report of the Ontario Management Secretariat.

A. No, the Ontario Manpower Secretariat, which is part of the Department of Labour.

Q. And that report is not available at the present time?

A. No, it is available in draft form to the members of the Committee and the agreement was that the members on the Committee who are the people in the government ministries would have an opportunity to provide comments on the report.

Q. But it will be made available to the public?

A. Yes.

MR. LASKIN: Thank you, Miss Quigley. A copy of your brief will be entered in our records as Exhibit 181.

---EXHIBIT NO.181:

Submission of Secretariat for  
Social Development.



MR. LASKIN: Our next presentation is by the School of Urban & Regional Planning from the University of Waterloo, by Roger Suffling.

ROGER SUFFLING

Mr. Commissioner, this brief is from myself and I would like to read it now.

"In this presentation we wish to review selected factors which we believe should influence the report of the Royal Commission.

"We have three basic points to make

- 1) Development is a term which has different connotations to different groups, and it may best be defined in terms of the goals chosen.
- 2) These goals should reflect the needs of the community and we must therefore define also the community which has a legitimate interest in the development of the north.
- 3) The community cannot set development goals in the absence of information about itself and its environment. Information must always precede policy making."

So I would like to address the first point  
"Towards a Definition of Development

"We are asked to consider 'Northern Development', yet what is Development? It has various meanings depending on the goals of the group concerned. In southern Ontario we speak of 'developers' as the corporations which build the infra-structure of our cities, while in the





"north we use the same word to indicate the groups which build mines, mills, and dams. These groups extract wealth from the resource hinterland ('the underdeveloped area'), and theoretically they usher in advanced manufacturing and service industries, thus fostering the creation of a healthy social and economic infrastructure. Unfortunately the resource hinterland is often stripped of its wealth without provision for the future and without reference to the needs of its inhabitants: It exists only to feed development in advanced industrialized areas.

"Curiously, the leaders of industry and government are not the providers of an understanding of what real northern development might be. Groups like Treaty 9 with their declaration of Nishnawbe-Aske (The people and the Land), and displaced mineworkers have given us more homespun but accurate visions of what is wrong, and what could be done, than any government report.

"It is useful at this point to formally define development ..." and in the Oxford Dictionary we found a number of formal definitions which are useful.

- "(i) a gradual unfolding, a bringing into further view
- (ii) evolution or bringing out from a latent or elementary condition
- (iii) The growth and unfolding, of what is in the germ



1961

- "(iv) gradual advancement through progressive stages
- (v) a well-grown condition - a state in which anything is in vigorous life or action.

"To what extent can current Northern 'development' match these criteria? We see it as characterised by sudden change and expansion, by imposition of demands for materials and energy from beyond the northern environment, and by a lop-sided economic and social system in which the components are often in anything but a 'vigorous life or action'.

"In contrast one may define exploitation as:

- (i) The action of turning to account, productive working or profitable management.
- (ii) The action of turning to account for selfish purposes; using for one's own profits and we also define exploitative as:

Concerned with exploiting or turning to account natural resources.

"We see all of these processes taking place in the north. Thus we do not argue that development in the north has been ill-conceived, untimely, or otherwise badly managed. This is the problem and the dilemma: There is very little development in the north, only exploitation.



"Goals of the Community

We suggest, on the basis of the definitions above, that the whole Canadian nation has an interest in the development of Northern Ontario. We are all affected by the fiscal and cultural capital which accrues in a healthy society, and we all share in the costs when development goes sour: one only has to look at the recent events in Sudbury to test the truth of this hypothesis.

"People who live in Northern areas have a special interest which must be protected. Historically the more developed parts of the country have extracted wealth from the north and converted it into capital for use elsewhere (Bishop, 1974; Armson, 1976). Northerners are generally neither numerically nor economically powerful enough to influence significantly the course of events in their own communities. They are borne along by decisions made in the south, and indeed in other lands. It is scarcely surprising that they often feel an antagonism to any 'interference' from southerners.

"We perceive a complicated relationship between communities: where Ontario jealously guards its mineral and forest interests against the Federal Government, Inhabitants of Northern resource towns guard their interests against southern Ontarians, and the Natives of the far North protect their interests against those of the mining and pulp mill communities. We are looking<sup>at a</sup>/nested series of Russian dolls:





"where the omission of any one of them makes the whole set rattle!

"In support of this idea we give you an example.

"The original strategic Land Use Plan for Northwestern Ontario mentions Natives only twice in the 1970 edition and very briefly: once to say that ..." - and I quote "... 'the majority of the inhabitants of Northern areas are Indians with average incomes of less than \$1,000 a year' and once to mention that Indians are not being discussed. This betrays the common belief that Indians don't exist - at all.

"Similar decisions are made unilaterally in the south, regarding the northern resource towns. An example would be the setting of railway freight rates. The refusal to acknowledge the existence of the north is less blatant, but it is still there.

"Decisions are also made at an international level, such as those concerning northern mineworker's jobs, and there is little concern for the north. It exists only when it is needed.

"Perhaps, as southerners, we can reverse some of these imbalances. But if we try to do so we ask Northerners not to regard us as 'interfering' just because we care. We also ask that northerners not expect to take the whole decision-making power into their own hands -- to do so would render the same disservice to the south that the south has previously given the north."

I would like to quote here from the Canadian



1964

Arctic Resources Committee submission to the Berger Commission. They said:

"As southerners we have no hesitation in asserting our right to be heard on issues affecting the future of northern Canada. What we don't have the right to do is to impose the needs of southern Canada on the North without taking into account northern needs and aspirations."

"What factors then will foster the balanced decision-making which we advocate above?

- a) There should be adequate information about northern resources and northern people before decisions are made. This information must be made available equally to all people. We have expanded on this point a little later.
- b) Northern communities must establish their own goals, and development should serve these goals, and not subvert them. It is absolute folly to expect a corporation based in Brussels, or London to have the best interests of Pickle Lake or Starrat Olsen at heart. One suspects that the same may often apply to governments based a thousand miles away.
- c) There must be workable mechanisms of public involvement to ensure that northern populations do have a fair share of decision-making. This has obviously not been the case in the recent past where government



1965

" memoranda (Globe & Mail Oct.19, 1976) reveal a clear intention to prevent local populations from having any input into development decisions.

- d) Communities must be guaranteed more long term stability. We see the physical and human wreckage of boom and bust development all over the north, but we are most familiar with the northwest.

"One can see at Pickle Lake the abandoned village of Pickle Crow with its derelict mine and poisonous tailings. Not far away, a new subdivision has arisen to serve the Umex mine that was started only two years ago. Now it is rumoured that the new mine will close.

"To the west, at Red Lake, the same cycle is seen: the thriving village of Balmertown, the recently closed Madsen Mine, the squalor of the so-called 'Tomahawk alley', and the wretchedness of abandoned Starrat Olsen where only the desperate and the ingenious find homes.

"We propose that any new developments, besides being acceptable to both white and native residents, must be explicitly long term commitments.

"If development does not include long term commitments then it only perpetuates the vicious circle of boom and bust, and with it the unfulfilling aspects of current northern life.

- e) Development must be as continuous and gradual as possible; not as massive, sudden, dislocating, and intermittent as present exploitation.



"f) Maintaining and strengthening cultural diversity and a sense of belonging must be given a high priority in the north. Cultures in equilibrium should be viewed as sophisticated social responses to the environment. They have an inherent wisdom that provides the starting point for meaningful development, but is destroyed by exploitation.

"Ecology stresses that organisms and the environment are inseparable, and this is echoed by the indigenous declaration that 'the people and the land are one'. We need only contrast the happy atmosphere in isolated Cat Lake to the despair of Whitedog, or the nutritive value of a country diet to the poor man's choice in the Hudson's Bay Store to appreciate the fragility of this wisdom.

"If these concerns apply to native people, they are just as relevant to Euro-Canadians living in the north. We should in no way consider that their needs are entirely satisfied by jobs and shelter alone. They must also strive to retain what is good and unique in their northern lifestyle, and to discard whatever detracts from fulfillment.

g) Environmental protection, jobs, and human well-being. Corporations undertake business ventures to generate profits. Yet job creation is their main selling card and becomes the constant topic of popular discussion in northern communities.





" Boards of Trade or Chambers of Commerce show boundless enthusiasm to this kind of scheme. Expressions of concern over the environment are labelled as unrealistically utopian or are said to threaten employment. This belief is widespread: in upper New York State one can see bumper stickers reading 'Out of work and hungry? Eat an environmentalist!'

"Recently we heard of a northern mine union official (who incidentally does not wish to be named) who didn't wish to have his miners monitored for contamination by toxic mill wastes because he feared the mine might have to close if the results were bad. We have heard stories time and time again that certain pulp mills would have to close if they were forced to control effluents, yet a search of our thick file of newspaper articles on forestry and pulp mills turns up almost no direct public statements to this effect. Nevertheless, northern towns are buzzing with new versions of the same old stories."

Tom Beck of the Canadian Petroleum Association recently stated 'of course we're in business to make a profit. Quite frankly I think the public will tell the government that if they have to choose between their present lifestyle and the environment, then the environment must suffer.'

"This is not necessarily the only choice and such unfounded statements prejudice public debate, especially when people are



"worried about job security.

"The Ontario Government's own study on 'Alternative Policies for Pollution Abatement in the Pulp and Paper Industry' documented the utter failure of present provincial policy. It showed that pollution abatement was well within the means of the companies, and that such measures would actually create jobs. Yet this study was suppressed for two years!

"Forestry professor John Blair of Lakehead University has already told the Commission how present cutting areas are allowed to deteriorate even though the province will need almost twice as much timber within 50 years. Must we continue to sacrifice the future for the present? That future must naturally also include jobs.

h) Alternatives and innovations should be considered. These can be conceptual, cultural, technological or political; often, all are needed together. An example will help to clarify this point. People say that Native trapping will soon die out, the life is too hard, and there will inevitably be more concentration of native people on the reserves. Yet why is this occurring? Is it not because native children are forced to attend school in winter when they and their families would formerly have been widely scattered on the traplines? The timing of schooling in Canada relates back to the time when children were needed on the farms at harvest. It is



" irrelevant to natives who find their "slack" time in July and August. Why not change the school year to suit the culture, rather than vice-versa? A spin-off might be that more and better teachers could be attracted onto the reserves, and there would obviously be a distinct saving on heating costs.

- i) There must be a continuing attempt to keep development in tune with the productive capacity of the land. This is particularly so in the field of forestry, but it also applies to pollution control.

"Those involved in exploitation view jobs and environmental vigilance as oil and water - they will always settle for oil. True development would show that this is a bogeyman, and that environmental protection does not usually mean job losses.

- j) Bureaucracies cannot be considered apart from policy and the object acted upon by policy. Northerners, and particularly Natives, require their own, locally situated, mechanisms of administration."

Mr. Chairman, we think that those are the main points in proving the role of communities in determining their own future but we would like to address briefly the third point, the Role of Information.

"How do the members of the community choose appropriate goals for development? Ideally, they should be exposed to a complete range of ideas and options, together with all





"necessary factual information. More complex communities and organizations have a greater capacity to marshall ideas and facts than do simpler societies. In this respect the south is better able to make decisions than the north, the large company more than the small entrepreneur, and the Ontario Ministry more than the township council. We must not make the mistake, however, of believing that any of these institutions will necessarily act other than in narrow self-interest. It is apparent moreover, that any organization may have a vested interest in restricting the dissemination of information to which it is privy. This has been tragically common in Northern development issues. Only complex organizations and institutions can manipulate information effectively.

"We are forced to conclude that northerners must, at least for the moment, rely on information largely collected and processed by southerners. It is therefore in their best interest to seek as many independent sources of information on development as is humanly possible. Many southerners such as civil servants, university and other researchers, civil-rights and environmental groups have a legitimate role in the work of the Commission.

"If information pertaining to development decision-making is available, it must be examined critically in the light of the purpose for which it was collected, and the way in



"which it was gathered. An example is Native land use, where government and Native statistics might differ radically.

"In the Northern context we must beware of problems of scale. All too commonly one sees maps distorted by ridiculous expansion of scale, such as in the Acres Report of 1976 or the recent Ministry of Natural Resources submission to the Commission. This is often done because of the absence of reliable, detailed information but to the uninitiated, it gives a spurious impression of precision.

"We must beware of relying uncritically on apparently detailed data sources. The Ministry of Natural Resources forest resource inventory is a typical example where data may be presented in a complex format, giving an impression of precision. We must be aware of the extent and nature of inaccuracies. The Forest Resource Inventory surveys commonly overestimate forest volume by as much as 30%.

"Information must precede decision-making. We find so-called planning is proceeding in the absence of reliable information. The strategic land-use plan for northwestern Ontario for instance is proceeding in the absence of any complete forest inventory yet it makes concrete proposals on wood processing plants and harvesting. There has been no consideration of the biological capacity of the forest to support the lumber and pulp industry, and the government is



"thus putting the economic cart before the ecological horse. We are forced to conclude that SLUP is in some ways an illogical justification of pre-existing government policy. We ask the Commission to consider seriously the nature of planning in the north. Is SLUP really a plan (i.e. a product of logical decision-making), or is it only a policy? If it's a policy that's fine but it should be identified as such.

### "Conclusion

"The Mackenzie Valley Pipeline enquiry was an outstanding example of how a Royal Commission changed the face of the land and the lives of the people, and probably very much for the better. It had an even greater significance however, for it showed ... and I quote 'If you give citizens the time and the means to understand complex issues they will not only participate but will bring new dimensions and new insights to bear on technological and social problems'.

"We believe that citizens of democracies have the privilege and the duty to be involved in public affairs. The system will break down, and free society with it, if information is withheld, if opportunities for discussion are denied, if decisions are made secretly, and if politicians lose control over the bureaucracy. All of these <sup>abuses</sup> /are possible at any time, and some of them have been manifest recently in Canadian society,



1973

"particularly in the North around such issues as mercury pollution.

"This Commission has a grave responsibility and a strong opportunity to help Canadian democracy to function. In Mr. Berger's enquiry it also has a very fine example to follow. We hope that it will continue in the tradition of the Mackenzie enquiry and that it will indeed 'open a window' on Ontario's north."

Thank you very much.

MR. LASKIN: Thank you, Mr. Suffling.

I wonder if I could ask you just one question. Back on page 6 of your brief, one of the factors you advocate is that there be workable mechanisms of public involvement to ensure the northern population have a fair share in decision-making. Those were your words. That is certainly an issue we have heard a fair bit about in northern Ontario. Have you any suggestions as to what mechanisms might be appropriate to achieve that purpose?

A. I think one of the basic problems here is probably the northern communities because they are small and less highly organized than southern communities, they have difficulty in putting forward a strong front and there is sometimes no organized place or person or committee or council to which the Government can go to seek opinions. And this is becoming less so with time but originally was very much the case and the result is that I think the Government should have another agency as well.

Now when these institutional arrangements become available and functional it is important that that habit change, and there will be some natural inertia which will have to be overcome.





1974

MR. LASKIN: Thank you very much.

THE COMMISSIONER: You have obviously given a great deal of thought to this very excellent brief. There have been many previous reports of ministries and task forces, committees and so forth and they have enumerated their problems of the north, they even sent out a list of priorities and what should be done about them. What goal do you see, hopefully, for this Royal Commission other than an informational role?

A. I am hoping that the Royal Commission will make some strong recommendations but, of course, as a Commission it has only the power to recommend and ultimately we must rely on the Government to put the recommendations into effect. And that is invariably the place where Royal Commissions get hung up. But it is making that leap between the recommendations and the implementation which is a difficult one and I am not sure that it is the responsibility of the Commission to make it the responsibility of Government to consider your recommendations.

THE COMMISSIONER: Thank you very much, Mr. Suffling.

MR. LASKIN: We will enter a copy of your brief, Mr. Suffling, as Exhibit 182.

---EXHIBIT NO.182:

Submission of School of Urban & Regional Planning, University of Waterloo.

MR. LASKIN: Next we have a second presentation from the University of Waterloo from the Environmental Studies Department, and I understand the presentation will be made by Carol Farkas.



1975

CAROL FARKAS

Mr. Commissioner, I am Carol Farkas from the Department of Man-Environment Studies, University of Waterloo. I am also an advisor to the National Indian Brotherhood in Ottawa and the Grand Council of the Cree Regional Board of Health and Social Services in Quebec. I would like to draw the Commission's attention to the effect of a changing dietary intake, on the nutritional status of Northern Canadian Indians.

"If you destroy the land, you destroy the animals, and if you destroy the animals you destroy the Indians" 1)

"This statement, made by an old Baie James Cree Indian hunter gives focus to the important relationship that exists between the land, and the hunting and fishing peoples of the Canadian North.

"These non-linear relationships are of both a physiological and psychological nature.

"In this presentation attention shall be paid to the physiological relationships that exist between the land and the health of the people who have traditionally obtained their food from the animals of the land and the fish from the sea.

"Information will be presented to show the health effects that may be linked to a change from traditional lifestyle to the current lifestyle of many Northern Native people.



"Although nutrition has been cited as being the health-related area most immediately affected by this acculturation, 2) little literature is available in the scientific literature about the effects that the dietary acculturation has had on Northern Native Peoples of Canada. It is interesting to note, however, that of the available data more information has been presented about the Inuit than the Indian.

"Health and nutrition surveys that have been conducted in Alaska, Greenland, and Northern Canada, however, have shown that except for periods of extreme scarcity, all Arctic and Sub Arctic Native Populations secured in their traditional diets all the essential nutrients, minerals and vitamins. This resulted in a remarkable lack of nutritional deficiency or malnutrition in traditionally living populations. 3) 4)

"Moore in 1946 (5) observed that it is not unlikely that poor nutrition is responsible at least in part for many of the stereotyped characteristics of Indians: these being shiftlessness, indolence, and inertia. This decline in health has been linked by Moore to a deteriorating diet of the bush Indians. He states that the increased use of store food is the cause of this deterioration; and he cites mainly the use of carbohydrate, especially sugar, and decreased use of protein.

"Of additional interest in Moore's work





1977

"which is regarding northern Manitoba, is the observation that there has been a decrease in clothing sizes, according to the Hudson Bay Company records from the early 1900's to 1946. For example, waist sizes have decreased from an average size of 38 to 44 inches to 34 to 38 inches. He attributes this to a decline in diet quality.

"Sinclair in 1953 likewise made the observation that the downfall of the Indian's health has been a combination of epidemic disease and the introduction of dietary items from our 'proud Western civilization' 6).

"It has recently been observed by Berkes and Farkas (4) that nutritional stresses brought on by a rapid change in Indian lifestyle may be one of the most serious health problems faced by former hunting and fishing populations.

"As cited above, gaps in our knowledge with respect to the nutritional status of Northern Canadian Indians are large. Nutrition Canada attempted to fill these gaps with the publication of the Nutrition Canada Indian Survey (7). Although this survey provided information on the biochemical and dietary status of Canadian Indians, in the present form the data is of little use because no distinction was given to Indians living in urban areas in contrast to those living in isolated areas.

"Information is also lacking regard-



"ing the nutritional value of Canadian Northern Native foods, which may vary both by season and location (area) 4).

"However, it can be surmised from available data that with dietary acculturation changes have occurred in the intake of certain nutrients compared with traditional diets.

"Whereas earlier nutritional studies registered concern because of a lack of adequate food supplies, more recent work has been concerned with the introduction of highly processed food and the high cost of food in northern communities, combined with a decline in the use of traditional foods.

"In this regard, Draper has drawn attention to the fact that there is a fair number of foods in the general North American food chain that are of low nutritive value, and that these foods probably affect the Indian and Inuit more than most other people because they are prone to select more of these foods. Too often native food items are being replaced by these items of lower quality (8).

"Cited below are indications of some of these shifts, and potential health effects that may be related to these changes.

"It is well to note, however, that the presence of certain nutrients in the diet can not insure the utilization of these nutrients. Certain factors in the diet often related to excesses can influence nutritional deficiencies because of their antagonistic or competitive



"nature. A case in point in this regard is thiamine or Vitamin E1. Although adequate thiamine may be present in the diet from food sources, a high intake of carbohydrate, especially sugar, will put stress on thiamine. Tannin in strong tea likewise, may destroy thiamine. High sugar intake and frequent intake of strong black tea are characteristic of the present Indian diets (9).

"Table I gives an indication of the nutrient loss and gain, and stress resulting from changes from traditional foods to settlement foods. As can be seen there has been a shift in phosphorus from organic phosphorus coming from meats to inorganic sources coming from proper foods; organic iron coming from meat to inorganic sources coming from grain products; fat from game and fish sources to refined sources coming from improper food like potato chips. The effect of this shift has not been well studied. However, Dr. Draper has indicated his concern regarding for example, the shift from organic phosphorus to inorganic phosphorus, by suggesting that both calcium and magnesium status in the diet may be decreased as a result of this shift 10).

"Also seen in Table I is a decrease in roughage, Vitamin A, Vitamin C, thiamine, calcium, magnesium, iron and protein; and an increase in sugar, starch, tannin, caffeine, fluoride, inorganic phosphorus, nitrite and, of course, alcohol.



"Of interest is nitrite's relationship to Vitamin A, iron and thiamine status. Nitrite is available from processed meats such as hot dogs and luncheon meats. (4) And it has been shown that it is a deleterious food, Vitamin A, iron and thiamine.

"Substitution of processed foods for natural foods may also influence utilization of nutrients. A case in point is the substitution of orange flavored crystal drinks for orange juice and traditional sources of Vitamin C in Indian diets. Although these crystal drinks such as Tang contain Vitamin C, they also contain sugar, corn syrup, inorganic phosphorus, and other chemicals. Labrador tea, rosehip tea, mint tea, and spruce tea contain higher amounts of Vitamin C, and other nutrients such as potassium. There is some indication that Vitamin C in its natural form is better utilized than say in artificial sources, as Tang.

"Change from traditional foods to a semi-traditional diet or a settlement diet has been associated with increased incidence of various diseases and symptoms in the Indian and Inuit populations 4). Table II cites some of these diseases and symptoms.

"These diseases and symptoms include: acne, alcoholism, atherosclerosis, irregular birth weights, irregular blood sugar and carbohydrate metabolism, high blood lipids, caffeinism, diabetes, diarrhea, dental caries,





"gallbladder disease, myopia (nearsightedness) lactose and sucrose intolerance, and obesity.

"An interesting case in point is myopia. Woodruff (11) has recently cited the fact that an increased incidence of nearsightedness in the Inuit and Indian populations may be related to a shift from a high quality, high protein diet to a high carbohydrate, low protein diet, characteristic of the Native people living in settlements.

"The increased use of sugar and/or sugar based foods is considered to be associated with many of the disorders cited above.

"It has been suggested that an abnormal carbohydrate metabolism exists in Inuit and Indian people. Evolutionary adaption to a high protein, high fat diet may have resulted in the inability of some northern native people to correctly metabolize orally ingested sugar or sugar-containing food. These foods change rapidly into glucose. A result of this abnormal carbohydrate metabolism is a rapid swing in blood sugar levels and resultant low blood sugar or hypoglycemia. (12)

"The change from breast feeding to bottle feeding has been associated with several diseases such as diarrhea, infant death, otitis media (an inner ear infection). It has also contributed to the population explosion by removing an important mechanism of child spacing (4).

"In summary, 'change in the nutritional



"habits has become the most important factor for health, indeed life and death of our native people, especially those in the mid and far north' 12).

"If you destroy the land, you destroy the animals, and if you destroy the animals you destroy the Indians ..."

"RECOMMENDATIONS

"It is useless to say go back to the old days - completely.

"In many areas there is not enough game and fish to support the increased populations of the North.

"But people must be reminded of the superior nutritional value of bush foods, of berries and of bush teas, and encouraged to eat these as often as they can.

"Development of Northern regions will greatly decrease the availability of these foods.

"Assessment of the wild food harvest should be made, akin to the work done in the northern regions of Quebec by the Grand Council of the Crees. This wild food harvest data would give information on the importance that wild foods play in the lives of the people in northern Ontario. This data could also be used to encourage continuation or greater use of these resources.

"A nutritional education program should be begun to enable people to use commercial foods more wisely, and to encourage and retain



"some of the more valuable traditional nutrition patterns and additional information is desperately needed on the change from a traditional lifestyle to the present lifestyle."

MR. LASKIN: Thank you very much. Could you leave a copy of that brief or report with us? It will enter our record as Exhibit 183.

---EXHIBIT NO.183:

Submission from the University of Waterloo, Environmental Studies Department.

MR. LASKIN: Our next speaker is Dean Wenborne who will be making a presentation on behalf of the Northern Ontario Tourist Outfitters Association.

DEAN WENBORNE

Probably it seems strange, Mr. Commissioner, and wonder why we of the Northern Ontario Tourist Outfitters are down here in Toronto to make this presentation but our weather reports recently seem to indicate that we would feel right at home here, although I did find that the dog-sledding into Toronto wasn't as good as I had anticipated. A lot of the snow has disappeared. I could not help but take note that the speaker before me did not seem to be wildly optimistic about what the impact of your Commission was going to be at some future time and I don't know whether that is because of a concern that the politicians are not listening or will not listen. But I can assure you we have taken a different attitude altogether. We think there is going to be a <sup>very</sup> large impact on the development of our north





and we think that the scope of this Commission is such that it ensures both a great deal of participation which has already been evident, both by the public, by the Press and by everybody in every little community you have already been in and I know you are going to be in a few more, and I am sure that the elected officials are going to be listening very closely to the results and perhaps the effects that we have seen from the Berger Commission would indicate that when we get to talking about the people in the north country and the resources in the north country that politicians do listen pretty closely, and if I may, Mr. Commissioner, I would like to read our short initial presentation to you.

"Thank you for providing this association the opportunity to present their first oral submission during the early stages of your study. You will have noted that we provided in early October a short, initial written submission that will form the backbone of my remarks today. Our observations of the progress of your study have been such that we felt a further submission by our association is warranted during the first phase of your study. Our concerns are centered around what seems to be a lack of tourism-oriented profile during the course of your hearings."

And I might comment on that, Mr. Commissioner, that we just completed our annual convention and there was considerable discussion about the Hartt Commission and its ramifications, and the need to have a higher profile for northern Ontario tourism in your deliberations.

"We have arrived at the opinion, sir, that although your study is primarily restricted



"to the portion of Ontario that is above the 50th parallel, the ultimate ramifications will be more far-reaching. We believe that whatever your findings and recommendations on the Northern Environment will be - they will probably apply equally to most of what is referred to as Northern Ontario. Consequently, the interest and participation of this association has and will continue to increase in direct proportion to the scope of your studies."

I think the fact we are in Toronto, both you and me, Mr. Commissioner, will illustrate my point.

"The Northern Ontario Tourist Outfitters Association is the oldest and largest organization of its kind, celebrating its 50th Anniversary in 1977. Our membership consists of approximately 800 Outfitter members and 100 Allied businesses. Over one hundred of these Outfitters operate in the area encompassed by the Hartt Commission Enquiry.

"The goals of our organization as stated in our Constitution are -

- (a) The conservation and propagation of Canadian wildlife, fish and game, and other natural resources;
- (b) The welfare and furthering of the tourist industry, especially in the area embraced by our Association.

"Our membership hosts the Sportsmen from Ontario and around the world, who come to Northern Ontario to hunt and fish. Ontario has been the vacation destination of such individuals



"for generations, and for good reason.

"No one, in this day and age, deludes himself into believing that we offer the only alternative for the sportsman to pursue his favourite pastime. Indeed, one finds excellent fishing in Ireland, and even in Lake St. Clair, under the shadow of the smoke stacks of 'Motor City'. Many of the western United States and other Canadian provinces boast first rate big game hunting!

"Why, then, has Ontario been so attractive to sportsmen for so many years? Because a small group of small businessmen Outfitters offer a unique brand of service which has evolved through 50 years of experience. The Outfitters do just what their name implies - provide the accoutrements which allow a pleasurable and worry free trip for the sportsman, whatever his preference. He may want to fly-in, and 'rough it' in a tent, or have it a little more comfortable in an outpost cabin. He may wish to stay at a base camp, have his meals cooked and his bed made. He may want to rent a cottage, cook his own meals, and keep his own hours. He may wish to bring his trailer or camper, and locate in clean, pleasant surroundings. He may wish to employ the services, expertise and knowledge of a local guide. Any, and all, of these alternatives are made available in Northern Ontario by our 'NOTO' Outfitters.

"The bases of the Outfitter's operation



"are the renewable natural resources of fish and game. The survival of the Outfitter depends on the continuance of these resources. He is, understandably, concerned with the quality of environment and the preservation of habitat that is essential to the resources on which business is based.

"People, who do not fish and hunt, often point to 'over harvest'..." that's a quote. "...as the cause for the demise of certain species. In Northern Ontario we have game animals and fur bearers in abundance. We also have hunters and trappers. In the city of Toronto, we have no deer, nor moose, nor otter, nor beaver. No one hunts or traps in Toronto. The animals no longer exist there because their habitat has been destroyed. The ponds and marshes and forests have been replaced by concrete.

"In the case of our fishery, when numbers appear depleted, the natural inclination, once again, is to blame 'over harvest'. On closer investigation, however, biologists find where spawning beds have deteriorated, limiting reproduction, or substances have been introduced into the waters affecting quality, so they no longer support some species.

"Conservation (wise use) of our fish and game populations can only be managed if the quality of environment is maintained and even improved in some areas.

"You have received submissions that





"illustrate the tremendous concern many of our members feel in regard to the conflicts generated by the varied demands placed on the natural resources of Northern Ontario. This is especially the case where the demands of the forest and, to a lesser extent, the mining industries directly conflict with the needs of the tourist outfitter. The most outstanding reoccurring problems are access road policies that I know you have recently heard about - on more than one occasion.

"Tourist outfitters are justifiably concerned when they see the very reasons for their existence as a viable business being jeopardized by unwanted or unneeded access roads.

"Other resource exploitation policies that remove the possibility of multiple use of our Northern environment and renewable resources understandably create tremendous resentment among our outfitters. In this regard, we share the concerns expressed by the Native People over the loss of wilderness or the opportunity to have a true wilderness experience.

"To be specific on the destructive policies we are talking about, I mention the following:

1. Allowing pollution of waters and the spoiling of habitat that are required so that the fish and game can prosper and propagate.
2. The ruining of spawning areas in our



- " lakes and rivers.
3. The loss of aesthetic values caused by clear cutting policies and the often-resulting erosion.
  4. Most importantly - the over-exploitation of fragile fish and game resources. This often occurs when these resources are too readily available to too many people. Where this does happen the result - all too often - is an outfitter put out of business because of shortened or closed seasons - or, just simply, because the very basis of his business is depleted or gone.

"We will continually stress that our industry, as typified by our outfitters, must live in harmony with the renewable resources of Northern Ontario. Our very future depends on that fact. Like the trappers and the Native People who still depend on the land for their livelihood - our well-being now - and later - is closely linked with good resource management.

"The Northern Ontario Outfitter contributes greatly to both the economic and social life of his community. He attracts dollars from outside his area, which are, in turn, spent on goods and services within the area. Ours is a labour intensive industry, employing, mainly, the unskilled.

"The Outfitter is generally active and interested in community life. Many of our people are elected officials on school boards,



1990

"and hydro commissions. Many others work voluntarily in community organizations.

"Tourism is a mainstay of the Northern economy, and has been for many years. The Tourist Outfitter in the North has operated for generations in harmony with the environment he depends on and, if this environment is protected, will continue his considerable contribution to Northern Ontario life.

"Our position, in the past and now, is that with enlightened planning and management our industry will survive, the environment will be maintained or improved and the people of Ontario will enjoy the benefits of all of Ontario's many resources. Conversely, there can be no long-lasting benefits for anyone if the short-term benefits are obtained at the price of permanent damage to the environment and to the people who live in the North.

"The Northern Ontario Tourist Outfitters Association will continue its participation in the inquiries of the Royal Commission on the Northern Environment throughout their duration. We will be making further, more detailed submissions as the course which the enquiries will take become more clearly defined.

"Again, I thank you for providing our Association this opportunity and patiently listening to my remarks. We would be pleased to respond to requests for further information or clarification now - or in the future."

MR. LASKIN: Thank you Mr. Wenborne. I would





like to enter a copy of your brief into our record as the next Exhibit 184.

---EXHIBIT NO.184:

Submission of Northern Ontario  
Tourist Outfitters Association.

THE COMMISSIONER: Thanks very much, Dean.

MR. LASKIN: Our final scheduled presentation this morning is by Planned Parenthood Ontario and the presentation will be made by Mrs. Eleanor McDonald, who is the Executive-Director.

MRS. ELEANOR McDONALD

Mr. Chairman, I wish to thank you for the opportunity of being able to present a summary of concerns from the Planned Parenthood Associations of Ontario.

"As you know development brings change, and in the period of transition, many people become vulnerable. Perhaps the most vulnerable always in the process of change and development are children, who are relatively helpless. In credit to our society and its values, we do usually try to protect our children. However, our concern is that little thought is given to one special preventive aspect of maternal and child care, and that is the provision of birth control services at the proper time. The basic premise of the Planned Parenthood organization, on every level, local, provincial, international, is that the right to choose the number and spacing of children is a basic human



"right. Universal reproductive freedom is a long-term objective of our Association, and we see the regulation of individual fertility as a basic aspect of child care and caring.

"Put into the context of Northern Ontario, what we have seen over the past few years is that there are, at present, many people in this area of our province who are no longer in the kind of stable environment which they have enjoyed in the past, but who have not been able to achieve some of the important advantages of a new society.

"One such advantage is access to birth control information and services, services which enable reproductive freedom and consequent choice of family size. Lack of this advantage leads to a deplorable situation, a situation of people producing children, even though when they are unable to care for them properly. This in turn often leads to deprived children, abandoned or abused children, or children who are put into the care of the state, and, of course, it is no secret that the number of children in care in Northern Ontario is quite high.

"These remarks, Mr. Chairman, are being presented not only on behalf of the Planned Parenthood Associations of Ontario, but also on behalf of the various organizations from Northern Ontario who attended a birth control conference sponsored by Planned Parenthood -- these included Native people's



"associations, the Association of Metis and non-status Indians, anti-poverty associations, Women's centres, family and children services -- all of whom had a common concern, which is the provision of family planning services in the North. In addition, these remarks are being presented on behalf of the many people such as doctors, nurses, teachers, social workers, and others from Northern Ontario who quite frequently contact my organization asking for assistance and services of various kinds involved with the provision of family planning services.

"The message we have had from all of these people may be summarized as follows:

"Firstly, the provision of family planning services is scant, because of the physical conditions of distance, climate, topography, transportation, all of them making communication between centres slow and inadequate. This makes the seeking out of family planning services very difficult and complicated, reducing motivation. Easy access to birth control services simply does not apply in the North.

"Secondly, large distances to be covered means that trained personnel, such as doctors and nurses, are simply spread out over a much larger area. A hostile environment means that the maintenance of child and maternal health is precarious and difficult. In such circumstances, more effort is given



"to thereapy and care, rather than to preventive services.

"A third point is that little consideration today has been given to the role of the Native people in helping to solve their own problems through self-help efforts. Because of cultural differences, cultural taboos, this is a very extremely important point to keep in mind. As applied to family planning services, this means that the training of indigenous workers and peer groups, who will be in a position to assist and give information to their own peers, rather than people having to seek out and reach outsiders, whose position might be quite different. In addition to training people with information, peer group assistance also means better attention must be given to the production of resource material in Native languages and dialects. At the present time to the best of our knowledge there is no resource material available in family planning information in any of the Native languages.

"The fourth point is that problems of youth, in particular, need special consideration in the present and changing environment of the North. Teenage pregnancy and parenting is creating a problem in other areas of our Province as well, but in the North, dislocation and the small size of the community or settlement, along with isolation and difficulty of transportation, make it





"exceptionally difficult for young people to get the information and services which they need.

"Another point is that old solutions to an old problem, that is the problem of unwanted pregnancies, should be re-examined in the context of Northern Ontario, with a view towards developing new solutions. Centrally located birth control clinics, for example, will not suffice, they could be very expensive white elephants, because of the vast distances, and the lack of acceptability in small communities where cultural conditions may be at variance under conditions of change. This is where the training of indigenous workers, and peer group counsellors would be important and useful.

"Some suggestions and recommendations for dealing with the problems listed above are as follows:

"Firstly, all health care personnel working in Northern Ontario should be specifically trained in family planning practises.

"Secondly, a family planning component should be included in all health care delivery systems used in the North.

"Thirdly, community development projects should be encouraged and be open and receptive to the inclusion of family planning resources and services.

"Fourthly, the use of nurse-practitioners and other para-professionals



"trained in the delivery of family planning services should be encouraged in this area of our province.

"Five, special care should be taken to offer family planning information in any training or educational programs given to Native people who will be doing community development work in their own northern communities, and there should be opportunity for discussion of cultural differences and cultural taboos surrounding the area of sexuality and family planning.

"We would also like to see that the Ministry of Health for the Province of Ontario, which principally carries the responsibility for encouraging the development of family planning services in Ontario, or alternatively the Federal Government and the Department of National Health & Welfare should assume the responsibility for providing resource material in Native languages, which would be acceptable to the people of Northern Ontario.

"The seventh point, that youth-oriented programs, with an emphasis upon family life and sexuality should be encouraged in co-operation with schools and other youth services in the North.

"Another point is that teachers who are undertaking work in the North in the northern schools for any period of time, should be taught basics of information about sex and sexuality, as well as information about where



"to obtain resource materials, who and where to reach for service referrals and so forth. During the summer we get pretty much a steady stream of teachers who are down here for vacation heading back up north who come to our office and have not known where to get resource material.

"We would also like to see the development of the voluntary sector in Northern Ontario be encouraged so that some flexibility in approach can be accommodated, and also because of the efforts of the voluntary sector in establishing need.

"These remarks and suggestions have been made in consideration of the comments and thoughts on the topic by people working in many capacities in Northern Ontario who have contacted us. The comments are intended as a means of emphasizing some of the human concerns which are involved with development. We firmly believe that as the United Nations declaration stated in 1968, the provision of birth control services is a basic human right, and that the residents of Northern Ontario presently are being denied that right. As we study further development in the North, it behooves us to look critically at this particular area of concern, and include it in recommendations for future action."

Thank you.

MR. LASKIN: Thank you, Mrs. McDonald. I would like to file a copy of your brief into record as Exhibit 185.





---EXHIBIT NO.185:

Submission of Planned Parenthood  
Ontario.

MR. LASKIN: Ladies and gentlemen, we are now at the period of time which we call "open participation" when any individuals in the audience who wish to come forward may come and speak to the Commission. I know Mr. Joe dePencier has asked to speak to us and I will call on him now.

JOE dePENCIER

As you may remember, Mr. Commissioner, I'm with the Faculty of Environmental Studies at York but today I am speaking on my own behalf and not for the group.

"Mr. Commissioner, within the broad considerations of public participation and policy formulation, I would like to focus on a personal concern that southern media representation of your preliminary hearings has been counter-productive to the goals and ambitions of the Commission. This concern stems from my reactions to newspaper coverage of the Dryden and Sioux Lookout hearings, where I was both a participant and an observer. I returned to Toronto from the Northwest to find that my perceptions of the proceedings had not been mirrored in these press reports. The following remarks are my reflections on this discrepancy, and some implications I see for the Commission. As a 'public participant' in your hearings, I'm worried about these implications and the



"effectiveness of the Commission as a meaningful vehicle for public participation.

"The Commission has a stated objective of fostering communication and education by encouraging public participation. One characteristic of citizens, or public participation is a media bias that must be contended with. This bias tends to over-estimate and over-emphasize the dramatic and downplay the mundane. I submit to you, Mr. Commissioner, that the coverage of your preliminary hearings is proof of that media bias at work. A brief review of the coverage of the Dryden and Sioux Lookout meetings provide ample illustration.

"An examination of clippings would lead one to believe that there were only five presentations of any import made in those towns. They include:

- 1) Treaty Three's charges regarding MNR duplicity on the issue of wild rice harvesting rights.
- 2) Joyce Thompson's report on the activities of and problems faced by the Kenora District Children's Aid Society (which prompted headlines like 'Children called unheard victims').
- 3) Dr. Gary Goldthorpe's evidence on the correlation between 'violent' deaths in Native communities and their proximity to areas of white settlement and development.
- 4) The Treaty Three presentation detailing the flooding of Indian burial grounds on



"Lac Seul and the subsequent washing up on shore of the ancestral remains of Indians living in lakeside reserves.

5) The remarks of Mayor Rowat of Dryden regarding the contribution, or lack thereof as he sees it, of Native People to the community, the economy and development of the North.

"I don't want to gloss over these issues, for they are real and pressing, and perhaps it is naive to expect the southern media to report the mundane as well as the dramatic, the shared concerns as well as the contentious points, or the optimistic hopes for the future with the controversies and mistakes of the past. But I am afraid that Andrew Rickard's statement of his trust in the Commission may be long forgotten when people still remember headlines like 'Indian bones haunt Commission', from the Ottawa Citizen, and 'Indians see ministry as enemy', from the Windsor Star.

"Where are the reports of Hector King's humorous and captivating presentation of concrete suggestions for the employment of young Metis and Indians, and the rehabilitation of northern Lake Nipigon? Where is the coverage of Mike Quince's review of construction techniques that depend on indigenous materials and expertise being pioneered by whites and Indians in the North? Where are the clippings that discuss the hopes and bright future so many northerners, white and Indians alike, view for their part of the province? Is it unreasonable to accord the



"optimistic views of northerners the same attention received by the controversial and pessimistic?

"This is the media bias of southern Ontario newspapers that reports the sensational and ignores constructive, if less controversial opinion. It is interesting to note that Winnipeg (widely regarded as the real metropolitan centre of the Northwest) harbours a press less constrained by the controversial aspects of the preliminary submissions. When the Toronto Star reported Chris Thomas' rebuttal of Mayor Rowat's now infamous remarks, it did so having highlighted the sensation the Mayor caused in an opening paragraph that reads:

'The two cultures of Northern Ontario clashed sharply yesterday before Mr. Justice Patrick Hartt's inquiry ...'

"Compare this ominous statement with that which introduced a Winnipeg Tribune story on the incident, and I quote -

'The Mayor of this northern community received a sharp rebuke Wednesday following his presentation to the Commission on the Northern Environment of what one citizen termed his "embarrassing and shocking remarks" about native people.'

"Given the fact that Northwestern Ontario had closer ties to Winnipeg than





"Southern Ontario, I'm not surprised that the Winnipeg press is more sensitive than its Ontario counterpart towards the broad spectrum of opinion and feeling in Northern Ontario. The Free Press and Tribune are receptive to the need to foster discussion and communication, and less apt to emphasize and over-emphasize adversarial incidents and confrontations as the Commission proceeds. The Kitchener-Waterloo Record, Toronto Globe and Mail, and Kingston Whig-Standard run stories under headlines such as 'One third of Indians Die Violently,' and 'Indian Programs Waste of Money, Says Mayor.' Under the headline 'Treaty Nine Chief Puts Trust In Commission,' a Winnipeg Free Press article stresses the 'spirit of understanding' many recognize as a necessity for the success of the Commission, and more importantly, the viable future of Northern Ontario.

"Perhaps the newspapers of Southern Ontario could learn from their Manitoban counterparts and stop conveying a picture of the North as that controversy ridden part of the province where whites and Indians are forever at each other's throats with no hope of reconciliation. While your preliminary hearings have witnessed a number of confrontations and emotional scenes, they have also established that there are many common concerns held by Northerners that transcend race and cultural heritage. Yet I read nothing of



"this hope and desire for common and constructive action to improve the lot of Northerners. I suppose it's not the sort of thing that sells newspapers in Toronto.

"I would like to remind you, Mr. Commissioner, that at the Ear Falls hearing, Dr. Harrison Maynard made a similar attack on what he termed the 'sensationalist and chintzy' reporting of northern problems that distorts issues and misrepresents facts.

"If the Commission is to be effective in creating a climate of cooperation among Northerners, then adversarial bias in reporting will be as useful as adversarial procedures in the hearings. How can Southerners appreciate the problems and feelings of Northerners when all they read about are the confrontations, the charges and counter-charges, and an all-pervasive bitterness? How can Northerners come to respect the views of Southerners when they find themselves constantly maligned in the media of Southern Ontario? At Red Lake, Cathy Wilson of the Interagency Coordinating Committee mentioned the need to correct media representation of the North, and remove the patronizing tone of Southern media. The following is an excellent, if unfortunate example of that patronizing tone.

"In an article of November 9th in the Toronto Star, entitled 'North has two voices but one goal', Jonathon Manthorpe makes the remarkable discovery that whites and Natives



10 "have similar views of what the future should  
hold for the North. What is remarkable about  
the discovery is the assumption that it has  
taken Mr. Manthorpe's southern perspective to  
make it. He discusses the presentations of  
the Sioux Lookout Chamber of Commerce and  
Treaty No.9 constructing straw men of irrecon-  
cilable interests and desires. The writer's  
review of John Parry's town brief concludes  
with the statement that what the whites of  
Sioux Lookout 'seem to want is some northern  
Brampton, Suburbia in the Pines.' This analy-  
20 sis of the Sioux Lookout Brief is so erroneous  
it doesn't even deserve to be ridiculed. But  
to return to Manthorpe's straw men. He totally  
ignores the numerous and explicit statements of  
support for Treaty 9 contained in the town  
brief, as well as the tacit feelings the two  
presentations shared. Manthorpe proceeds to  
note the general and common concerns of the  
two organizations, and with all the skill and  
purpose of a Quixote-like windmill tilter,  
knocks aside the straw men of irreconcilable  
interest using the closing statement -

0 'People here want to determine  
their own future in their own way  
and their views are surprisingly  
similar.'

I fail to find anything particularly surpris-  
ing about this similarity. It was certainly  
made obvious enough at the Sioux Lookout  
session, and again at Dryden in the presenta-





"tion of Mr. Leo Colvin of the Kenora District Campowner's Association. Manthorpe's article exemplifies the ill-informed and condescending reporting about the North that all Ontarians have to put up with.

"Mr. Commissioner, this is the media bias you have to contend with in achieving the goal of a spirit of cooperation in and about the North. The point of my analysis is that the newspapers of Southern Ontario among the other media, cannot be relied upon to make the full story known. It is the Commission's duty to foster the presentation of responsible reporting about the aspirations and views of Northerners as they are raised before you. I submit to you that there are a number of ways of affecting that flow of information, including the use of the northern offices of various government agencies, community and reserve contacts, the creation of permanent northern Commission Offices, and your personal travel and contact in the North with Northerners. Your newsletter is off to a good start, but it should be more than a simple summary of the various presentations you receive. It could include a word about the plans and progress of the Commission itself. It could be used to publicize particularly cogent analysis or comment that might appear in the press or in letters and briefs from individuals. It could be used to advertise special events, speakers, and conferences of interest to



"those concerned about Ontario North of 50. It could be used to solicit opinion or expertise when necessary. I believe that you might use it yourself to convey some personal impressions of your Commission's progress and any difficulties you may be encountering.

"My final thought is that this Commission is utterly dependent on public participation and credibility in the eyes of the public. You must not be afraid to take an active course in effecting constructive media coverage, and combatting the inherent media bias of the Southern Ontario press, which, in my view, jeopardizes the credibility and potential of your Commission."

THE COMMISSIONER: Thank you very much, Joe.

MR. LASKIN: Can you leave a copy of that? Thank you, Mr. dePencier, it will be filed as part of our proceedings as Exhibit No.186.

---EXHIBIT NO.186: Submission of Mr. Joe dePencier.

MR. LASKIN: Is there anyone else in the audience who would like to speak to the Commission this morning? If there isn't, Mr. Commissioner, I would suggest we adjourn our proceedings until 2:30 this afternoon.

---Luncheon adjournment.

---On resuming at 2:30 p.m.

MR. WATKINS: Good afternoon, ladies and gentlemen and welcome to our first afternoon of two days of



meetings here in Toronto, this is the Royal Commission on the Northern Environment. Commissioner Hartt is sitting at the centre and my name is Gaylord Watkins. Our first submission this afternoon is going to be made on behalf of the Trent University Native Association by Mr. Reid Dingwall.

REID DINGWALL

Ladies and gentlemen, on behalf of the Trent University Native Association I thank you all at this time for providing us this time to speak.

"Our organization, we're known as T.U.N.A. It is open membership which includes Native and non-Native personnel as well as people who are not students.

"Since T.U.N.A.'s organization and existence we've had students from each province in Canada as well as both territories. At present, our membership is representative of 30 communities in Ontario and six different provinces and the territories once again.

"We bring together in one organization a wide range of backgrounds and concerns. Today each of us, no matter what our background or where we are from, feels deep concern for the people and the land of Northern Ontario in the face of massive development plans.

"We're pleased that the Royal Commission is holding southern hearings and taking into consideration the concerns of all people, but we feel that it is the Northerners who will be most affected by development and whose feelings should



"be heard.

"We feel the Commission should make every attempt to get into smaller communities to hear the views of the people on a first-hand basis.

"We also feel the Commission took a step in the right direction by going to Osna-burgh.

"In the smaller communities translators should be provided to ensure that all people will be able to express themselves competently in their own language.

"We feel the Commission should re-schedule the proposed hearings for Whitedog. This community exemplifies the social damage that can be incurred by ill-planned industrial development.

"The strategy of gradual development is necessary to minimize cultural shock, to reduce the threat of the boom and bust pattern of development, to encourage the stability and longevity of Northern communities and to ensure the quality of life in those communities.

"The wishes of those Native people who desire to maintain a more traditional lifestyle should be respected.

"Too many times in the past, Northern development has been characterized by a disregard for the concerns of Native people and the potential impact upon their environment and lifestyles. We feel that any development that will be undertaken should be done after





"consultation with Native people and after in-depth research of the socio-economic and environmental results have been covered. In view of this we feel that alternatives to development in the North should also be explored.

"Once again we would like to re-emphasize our concern that Northern People should be directly involved in the planning of any development in Northern Ontario."

Thank you.

MR. WATKINS: Thank you Mr. Dingwall. If you have a copy of your submission perhaps you could leave it with us, is that possible? That will be Exhibit 187.

---EXHIBIT NO.187:

Submission of Trent University  
Native Association.

MR. WATKINS: Ladies and gentlemen, I might mention that as you may have seen as you came in the door there is a table with information kits. You will also find copies of our Order-in-Council.

I should also note that there will be time at the end of the afternoon for people who may wish to speak to the Commission even though they may not be scheduled for the meeting. If you wish to speak please buttonhole one of the members of the Commission.

Our next presentation is going to be made by Mary Lee Sibbald who will be speaking on behalf of the Ministry of Colleges and Universities.



MARY LEE SIBBALD

Mr. Commissioner, ladies and gentlemen. I am going to outline the post-secondary education and manpower training above the 50th parallel in Ontario. Some might think that the Ministry of Colleges and Universities mould and are specifying the services provided by the Ministry of Colleges and Universities.

"The Ministry of Colleges and Universities (MCU) responds to the need for post-secondary education and manpower training services in Northern Ontario, within the limitations imposed by the availability of financial resources.

"In developing and implementing programs, the Ministry relies on the recommendations of three advisory bodies: the Ontario Council on University Affairs, the Ontario Council of Regents for Colleges of Applied Arts and Technology, and the Industrial Training Council. All three Councils receive input from local and regional leaders. Also, the first two Councils that is the Ontario Council on University Affairs and the Ontario Council of Regents for Colleges of Applied Arts and Technology draw on the knowledge and ideas of institutional officials and members of boards of post-secondary institutions, while the Industrial Training Council receives suggestions from labour organizations and employers.

"With respect to universities, the Ministry is concerned with the eligibility of



"programs for provincial funding, total funding requirements of Ontario universities, and the allocation of funds to particular institutions. For Colleges of Applied Arts and Technology, the Ministry contributes to the planning, development, and co-ordination of programs delivered through the 22 college system. Specifically, the Ministry of Colleges and Universities allocates provincial funds, develops and monitors system-wide administrative policies, recommends curriculum changes to the Council of Regents and evaluates ongoing programs. The Ministry staff also acts as a secretariat to the Council of Regents. In the area of manpower training, the Ministry works closely with the Industrial Training Council, business and industry, Canada Manpower Centres, and training institutions to determine the training needs of persons in the labour force and to meet these needs through the development and implementation of adult training. The tuition costs and training allowances are covered under the Adult Occupational Training Act (AOTA) financed by the Federal Government. All programs are developed and offered as a Provincial responsibility. The amount and type of training changes to meet the requirements as identified at the community level.

"The need and type of adult training on reserves is developed in close co-operation with the Canada Employment and Immigration Commission and/or the Department of Indian





"Affairs and Northern Development. If sufficient funds are not available for specialized training activities, the Department of Indian Affairs and Northern Development may assist financially.

"It was in response to identified needs that the universities and colleges specifically were created in the North. The communities above the 50th parallel in Ontario are small and remote. The population is, therefore, insufficient to generate viable levels of enrolment for a large number of offerings. This does not necessarily mean that those communities are less serviced than many small communities in Southern Ontario.

"Since this Ministry does not undertake academic planning exercises on behalf of the universities, Mr. Commissioner, you might wish to contact the northern institutions directly with respect to their future plans."

I will be describing the programs offered above the 50th parallel so that I would -- for instance -- rather than eastern Ontario I mean northwestern and north-eastern Ontario above the 50th parallel. Enrolment data applies to the entire regions of Kenora, Thunder Bay and Cochrane. It was impossible for us to identify students by address but just by region.

"1. University education in the

(a) Northwest:

Lakehead University's (Thunder Bay)  
Continuing Education Department  
delivers off-campus courses in Red  
Lake, Ear Falls and Sioux Lookout.  
The enrolment figures for 1976-77



"

were as follows: 8 students took a full English course at Red Lake; 9 students took a full course in Psychology and 6 students took a half-course in Geography at Ear Falls; and 12 students took a half-course in Anthropology at Sioux Lookout. The majority of people who registered for off-campus courses were elementary school teachers attempting to complete degrees in order to fulfil Ministry of Education requirements.

"The enrolment figures indicate that the majority of students attending Lakehead University during 1976-77 resided in the regions of Kenora, Thunder Bay and Cochrane. Specifically, this group made up 52% of a total of 2,192 full-time undergraduate students, 91% of a total of 1,385 part-time undergraduate students, 87% of a total of 95 part-time graduate students and only 43% of a total of 119 full-time graduate students. (1) Non-credit extension courses are also offered by the University. Since these courses are self-supporting, no central statistics are maintained.



"University education in the

(b) Northeast:

Laurentian University (Sudbury) provides post-secondary education to people in the remote communities through television and correspondence courses. During 1976-77, approximately 10 persons whose addresses indicated residence north of the 50th parallel were enrolled in programs such as Sociology, Modern Religion and Canadian Native Peoples. Laurentian University also has an off-campus area in Moosonee.

"Very few of the students who attended Laurentian University and affiliates during 1976-77 were residents of the regions of Kenora, Thunder Bay and Cochrane. Specifically, residents of these regions made up only 7% of a total of 3,164 full-time undergraduates, 9% of a total of 3,731 part-time undergraduates, 5% of a total of 66 full-time graduate students and none of the 91 part-time graduate students. (2) Non-credit extension courses are also offered by the University and affiliates.

"Students in the North also have the choice of attending universities elsewhere in Ontario. For example, during 1976-77, 57%



" (1,713) of all full-time (3,007) and 13% (257) of all part-time students (1,931), whose permanent residences were in the regions of Kenora, Thunder Bay and Cochrane attended universities other than Lakehead University and Laurentian University, plus affiliates. (3)

"During 1976-1977, the total operating grants given to these institutions were \$23,996,358.00. This amount includes \$742,000 in bilingual grants and \$2,541,000 in northern grants. The northern grants were given in recognition of the special northern environment. When first implemented in 1975-76 they totalled \$1,280,000 and \$2,972,000 in 1977-78.

"2. Colleges of Applied Arts and Technology and Manpower Training in the

(a) Northwest:

Is provided by Confederation College. Now, Confederation College (Thunder Bay) works very closely with all communities (native and otherwise) to develop and deliver programs to meet identified needs. For this purpose, a mobile unit has been developed. Largely, activities are sponsored by the Canada Employment and Immigration Commission and/or the Department of Indian Affairs and Northern Development. Confederation College provides programs on demand for up to 10 reserves north of the 50th parallel.





" During 1976-77, the Canada Employment and Immigration Commission purchased Academic Upgrading, a Small Business Course, and a Cutter and Skidder Course. Academic Upgrading was offered at Pikangikum, Weagamow Lake, Kingfisher Lake, Webequie, Lansdowne House and Fort Hope. Enrolment was 15 students in each location. A Small Business Course was attended by 15 students at Fort Hope and the Cutter and Skidder Course was taken by 24 students at Sioux Lookout. Further, the following programs have been planned or implemented in the area.

i) Thierry Mines in Pickle Lake

Confederation College has developed and implemented plans to assist native peoples and others residing in Pickle Lake and adjacent areas to acquire the skills necessary for employment.

ii) Osnaburgh Reserve

A pilot project for the Life Skills for employment has been implemented partly to assist with possible employment or further training for the Thierry Mines.

iii) Grassy Narrows Reserve

A welding module is taught on a trial basis.

"The enrolment figures indicate that during 1976-77, 80% of all the 1,262 full-time



" students enrolled at Confederation College originated from the regions of Kenora, Thunder Bay and Cochrane. (4) In addition to the 1,262 full-time students there were almost 10,000 continuing education/extension course registrations. Region of origin is not available for part-time students.

"College and Manpower Training in the

(b) Northeast:

Is provided by Northern College. During 1976-77, under the Canada Manpower Industrial Training Program, Academic Upgrading and Para-professional courses were offered at Winisk, Kashechewan and Fort Albany. Total enrolment was 47 students. A Nursing Assistant Program in Moosonee is planned for the future.

"Northern College has done an in-depth analysis of community needs which will be of assistance in the formulation of long-term planning for the Hudson-James Bay Coast areas and includes Winisk, Kashechewan, Fort Albany, Attawapiskat and Moose Factory. Recent feedback from the Grand Council Treaty #9, which was in April, 1977, to the Industrial Training Council concluded that the various bodies working together are making efforts to meet the needs of the communities in the Northeast. There is also a study that is being conducted



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currently which is attempting to determine the specific industrial and commercial needs in the area and their effect on the general Treaty #9 reserve development concept.

"It should, however, be pointed out that serious difficulties are currently being experienced in the immediate Moosonee/Moose Factory communities. Northern College and this Ministry will provide complete services in these communities if the James Bay Education Centre will permit this. Once this difficult matter is resolved, Moosonee/Moose Factory will be provided with the same educational services that are currently offered along the remainder of the James Bay coast.

"During 1976-77, 42% of a total of 849 full-time students enrolled at Northern College were residents from the regions of Kenora, Thunder Bay and Cochrane. Students originating from these regions also attended the other three colleges, and these are Cambrian, Canadore and Sault, in the Northeast. The enrolment figures indicate that during 1976-77, this group made up 4% of all 1,481 full-time students who were enrolled at Cambrian; 6% of all 1,012 full-time





"

students who were enrolled at Canadore and 5% of all 1,077 full-time students who were enrolled at Sault College. In addition to the 4,419 full-time students registered at Northern, Cambrian, Canadore and Sault Colleges, there were 39,189 continuing education/extension registrations. Again, region of origin is not available for part-time students.

"Although there are five Colleges in the Northwest and Northeast, students have the choice of seeking training elsewhere. The percentage of college students resident in the regions of Kenora, Thunder Bay and Cochrane and who attended a college other than the five listed above was, for example, 20% during 1976-77 (390 students out of a total of 1,908 students).

"During 1976-77, the total operating grants given to Confederation, Cambrian, Canadore, Northern and Sault College was \$31,325,956.

"In addition to that there was another \$10 Million for adult training allocated to -- positions."

Thank you very much, Mr. Justice Hartt, for allowing us to make this presentation.



THE COMMISSIONER: With regard to the operating costs you refer to the fact there are northern grants and you have given us a quote "in recognition of special northern environment", could you amplify that a little bit?

A. Special northern environment, the initial proposal asking for this money was quite general on that and there are special conditions that have to be overcome --

Q. Are there any criteria for determining the amount of that special grant?

A. I would have to find that out for you.

Q. Could I ask you about one other matter.

On page 7, you refer to the fact there is currently a study being conducted in an attempt to determine the specific industrial and commercial needs of the James-Hudson Bay area and their effect on the general Treaty #9 reserve development concept. Is that study being done by your University?

A. It was done by Northern College in conjunction with the Grand Council Treaty #9.

Q. That is being conducted at the present time?

A. Yes.

Q. And it is being done by whom?

A. Northern College with Treaty #9.

Q. Thank you very much.

MR. WATKINS: Just one small question, Miss Sibbald. Further on in that, would that study induce possible training or educational requirements that might arise from a project such as the Onakawana Development proposal?

A. Would you repeat the question, please.



Q. I want to know if that particular study would cover employment or training or educational needs that might arise from a project like the Onakawana Development proposal. We've heard something about the development in Timmins.

A. I am not positive on that and I would have to get back to you.

MR. WATKINS: Thank you very much. May I file a copy of this submission as Exhibit 188.

---EXHIBIT NO.188:

Submission of Ministry of  
Colleges and Universities.

MR. WATKINS: Next, Linda Pim, will be making a presentation on behalf of Pollution Probe.

LINDA PIM

Pollution Probe welcomes this opportunity to share our concerns about the future of Northern Ontario.

"We understand the concern of many Northerners who feel that the focus of this Commission must be in the North, where the impact of development decisions will be felt most directly. Yet we feel it is important to come to grips with Northern Ontario development from the standpoint of province-wide interests and concerns. We want to foster solidarity of North and South, not alienation of one from the other.

"Historically, Canada has followed the 'colonial model' of hinterland develop-



10 "ment -- extraction of raw materials from  
frontier regions to serve more advanced  
and diversified industrial regions. Because  
these extracted 'staples' are removed from  
the producing region in an essentially un-  
processed form, their production generates  
little secondary economic activity in the  
region. This form of 'development' is not  
geared to the enhancement of the region's  
economy as a whole, but to the extraction  
of certain of its raw resources for the  
uses of other areas. This pattern in  
20 Northern Ontario must be replaced by what  
can be called the 'third world model' of  
development, in which self-determination  
of economic development by the people of  
the region is key. The task of this  
Commission must be to examine this alter-  
native development path.

30 "Pollution Probe firmly believes  
that a stable environmental and economic  
future for Canada is possible only if we  
begin immediately to implement the 'con-  
server ethic'. In recognizing that  
natural resources are limited in extent,  
a conserver society seeks to minimize the  
waste and abuse of these resources. We  
can, quite literally, 'do more with less'.  
The myth that a conserver society is a no-  
growth society which would leave traditional  
'producing regions' fallen by the wayside,  
must be dispelled. Rather, such a society





"experiences selective growth, instead of growth at any cost or growth for growth's sake. The myth that a conserver society would put ever more people out of work must also be dispelled. Rather, such a society is labour-intensive, calling upon human energy, ingenuity, and adaptability.

"The technology appropriate to the conserver society makes sense not only environmentally and socially but also economically. It involves a decentralization of the economy so that industry is regionally based. There is more direct contact between production and consumption. It involves smaller-scale units of energy and materials production. All of these facets of the conserver society can be embodied in a planned, selective development in Northern Ontario.

"The conserver society, therefore, is not an academic theory of concern only to 'intellectuals'; it is a lifestyle, a way of thinking and doing that must concern all Canadians. If we do not approach the conserver society by choice, then we will end up confronting it out of necessity. This Commission must study the conserver society concept and incorporate it into all recommendations for the future course of development in Northern Ontario.

"Probe feels that this Commission must address itself to the root causes of



10 "industrial pollution problems rather than  
deal only with the symptoms. Water and air  
are polluted in mid-Northern and Southern  
Ontario because industries have felt that  
it did not 'pay' to clean up. Workers have  
been the victims of occupational contaminants  
because these industries have not looked  
beyond their financial statements and into  
the environment of their factories, mills  
and refineries. New industries must examine  
these past mistakes and the human and  
ecological suffering they have caused, and  
20 assume a much higher level of corporate  
social responsibility. As the economist  
Fritz Schumacher once said, "it is not a  
question of what we can afford, but of what  
we choose to spend our money on".

0 "Furthermore, and as resources  
become more scarce, industry is finding that  
it does pay to clean up, since uses can be  
found for materials once released as wastes.  
For example, wood wastes from the pulp and  
paper industry, which enter Ontario waters  
as suspended solids, can be reclaimed and  
used in the paper-making process. Industries  
have the managerial ingenuity to solve all of  
their production problems; they can solve the  
pollution abatement problems as well.

"The pulp and paper industry is  
traditionally one of Ontario's worst polluters  
and its activity is concentrated in the North.  
Therefore, Probe feels that this Commission



"should report fully on the availability of means -- both technical and financial -- to abate pollution from this industry, not just in new installations, but also through retrofitting of older mills. Along similar lines, this Commission should report on the feasibility of industrial 'waste materials exchanges' for Northern mining and other industries. This is an alternative method of dealing with wastes, in which one industry's waste is another industry's raw material. Such exchanges have already begun in several European countries to deal with both solid and liquid industrial wastes.

"Probe is concerned that environmental quality go hand in hand with a healthy economy. Therefore, we feel that the Commission should examine labour/capital substitutions in resource industries to determine the extent to which increased labour intensity may help solve both the employment and environmental problems of the North. Furthermore, the Commission should examine the feasibility of shifting more and more of the processing of Northern Ontario's raw materials to that region, so as to diversify the northern economy and make it less vulnerable to 'boom-bust' cycles. Employment which might be lost by reduced growth in the extractive sector can be regained in resource recovery and service industries.

"Regarding the terms of reference of



"the Commission, Pollution Probe recommends:

"First, that the geographical limit of the Commission's mandate be changed. While the area north of 50°N latitude is characteristically different from the rest of the North in development terms, we feel that there are enough problems common to the entire area north of the French and Mattawa Rivers to warrant the Commission's attention. The Commission should, at least, abandon the artificiality of the 50°N delimitation, and replace it with a watershed boundary, for example, inclusion of the entire Arctic watershed in Ontario. The headwaters of many far northern river systems are found south of 50°N. Industrial pollution of the headwaters can have a substantial effect on water quality downstream, so it is unrealistic to undertake environmental planning based on a straight line on a map.

"Second, Probe recommends that, while the Commission is instructed not to examine specific projects, there be a moratorium on all large-scale, capital-intensive resource development in Northern Ontario, whether it be at the conceptual or construction stage, until the final report of this Commission has been presented to the Government of Ontario. To approve large resource schemes and allow them to proceed would make a mockery of the inquiry process.

"Third, Probe recommends that the Commission critically examine Ontario's environ-





"mental assessment legislation and suggest amendments to close loop-holes as large as the one through which the Darlington Nuclear Generating Station slipped.

"Probe looks forward to reading the preliminary report of the Commission and we thank you for listening to our concerns."

MR. WATKINS: Thank you very much, Miss Pim. I would like to file a copy of your submission as Exhibit No.189.

---EXHIBIT NO.189: Submission of Pollution Probe.

MR. WATKINS: Next we have Roger Obonsawin who will speak on behalf of the Native Canadian Centre of Toronto.

ROGER OBONSAWIN

Mr. Commissioner and gentlemen I must apologize in that I don't have a formal brief to present, I do hope hope I am not going to be marked Exhibit 190 and filed away.

MR. WATKINS: Our file drawers are not that large, Mr. Obonsawin.

MR. OBONSAWIN: I am concerned first of all on two matters, one being I think the lateness of this Commission, of these hearings. The reason I am saying that is due to the fact that when working for the provincial government, the Secretariat involved in Red Lake, there were at that time, and that was about eight years ago, definite signs that there was going to be development in the North and part of my job as a civil servant, I thought



I was supposed to find out a bit about what it was going to be and let people know so that they could prepare for such development and I am speaking in terms of the road that was being constructed then from Red Lake and Balmertown more specifically going north and then define those areas it was going to go into. I made some requests from the Provincial Government from our own offices and from the Ministry of Natural Resources responsible for that road, and was told that really it was no concern, the road was not going anywhere, so I didn't have to concern myself about it.

I do think at that time, eight years ago, when there were some plans for development, when people like myself having to work with people who were planning their own development that this kind of hearing should have been held, the kinds of preparation should have been made much sooner but unfortunately things are left too long and then they are rushed.

I am, however, pleased to make a presentation at this time on behalf of the Native Canadian Centre of Toronto and express those concerns, as well as the concern that the 50th parallel is not a magic line, that there are social implications involved in development, as seen in the development of the Kenora and Lake of the Woods area, for Native people, in terms of their future and the problems they face on a day-to-day basis, and perhaps we should be looking, as was suggested by some other groups, at a much larger area in terms of the development that is happening and will be happening.

Although we at the Native Centre are in southern Ontario, we are directly concerned with developments north of 50.

The Friendship Centres were set up and there



are 72 in Canada, 16 in Ontario, because of the increase in migration from rural areas to cities and from reserves to cities. That migration was very noticeable in the middle 1950's and the first Centre was set up in Winnipeg in 1958 to deal with the problems of people coming into an urban area, totally unprepared to face the problems, to face the realities of urban living.

The problem has been that too often people are coming not because they want to come but because they are forced to come, and the resulting social problems are obvious throughout Canada today.

I am concerned today that that increase in migration is tremendous, it is happening more and more, and that developments in the North do not stop that migration from happening but rather increase that migration. They do not provide jobs to those Native communities, they force people off those communities, and into cities. I feel very strongly that part of the reason that's happening is that Native people, the people in the North, do not have the input into development, into the kinds of development, the kinds of projects that are going to be happening in their own area. I can only draw a parallel with our experiences here in Toronto when the Native Centre moved into this area, the Annex just north of Bloor and Spadina Road, and had to have all kinds of consultations with the Annex Rate-payers Association, who were concerned about the kinds of operations we would have in their neighbourhood, and rightly so. With the aldermen, the political representatives who were concerned about the kinds of buildings we would be building in their neighbourhood, who wanted to make sure that we abided by the height bylaws, by the setbacks, by the zoning restrictions of that neighbourhood, and we found out





very quickly that people who live in an area want to know what is going to happen to them and want to have some input into it.

Unfortunately when we apply this to the North, when we apply this to Native people, it becomes a radical notion, that people should be glad, should be so pleased we are going to provide jobs that they should not worry about the kind of neighbourhood they're going to be in, the kind of environment, what was going to happen to the environment. And that concerns me very much, because too often Native people are making presentations and are dismissed as being radicals. They are saying something to society that is very real and should be of concern to that society and then you are told "you are too far to the left".

We complain about the R.C.M.P. and nobody listens but it is alright for the official opposition to get up in the House and say that the R.C.M.P. are carrying out illegal activities. That's not radical. So we have to look very seriously and listen very seriously to Native groups that are speaking out about their neighbourhood, about their own areas, and that they have to be considered citizens of Ontario, and too often in communities like Red Lake, Sioux Lookout, Geraldton and Cochrane Native people are not considered as citizens of that community. They just happen to be there and give some business to The Bay or the taxi companies but they better not start saying to the town councils what they should be doing for them as citizens and that is still obvious in the North. We have a double standard that exists. And that hurts me, because in the North and certainly north of 50, Native people are the majority, and when you have a majority of the people and you cannot be listened to then we have a very serious





problem in our society.

I do hope that this is the beginning of the listening, something that will happen, that those concerns are taken into consideration, that Native organizations, Native communities will have more than token input into the resource development and the development of the area that they live in, because we do not feel that we own the land. We are only the caretakers of that land for generations that are yet unborn, and the issue as we see it is a violation of rights granted to us by the Creator. Forced development is a breach of a thousand year old tradition of Nishnawbe-Aske, our people and the land, the right to live in harmony with Nature and utilize her resources and continue to live as Indian people have since time immemorial.

Too often in the past the Friendship Centres in urban areas have witness this chaos with the result of non-Native contact. We have seen the results of people coming into cities and towns facing problems with alcoholism, problems of adjustment to the urban area, and this hurts us as Canadian people, we cannot continue to allow this to happen, and when I look at the plans for the North I do feel that it will be allowed to accelerate in the future, partly because this should have been talked about eight years ago, and even before that, but certainly eight years ago when I became aware of some of these problems.

The other problem being that this being a Commission of the Provincial Government, and the Provincial Government has not the years of experience that the Federal Government has in negotiating with Native people. The attitude of the Provincial Government is very different than the Federal Government. When we come into Toronto we try to start a project and we talk to the Province and they say,



yes, but we cannot do it for Indians, we cannot do it for the Italians, the Portuguese, the Greek.

10 What has happened to the special status of the Native people in Canada? It's a concept of the Federal Government as in the B.N.A. Act but what protects us when we deal with the provinces, and I am saying this as a word of caution, Mr. Commissioner, because I am aware that this is a Commission and not the Provincial Government but the ultimate decisions have to be made by the government that is in power, and they have to be more sensitive to Native issues, to Native concerns and to Natives as citizens of Ontario. And I implore you to pass that sensitivity on to them, to Members of the Cabinet, to the Members of the Provincial Government, because up to now I have not seen the sensitivity, and it concerns me very much.

20 I should point out that initially I started to write some of these things on paper and I was going to present a brief, but I found that these concerns were so close to my own feelings that I could not do justice in a brief and I say this very sincerely, that as soon as I start putting it down on paper it became technical and it became meaningless to me. I hope that I have shared some of my concerns even though not on paper but as a human being to you, so that you can translate that to the powers that be.

30 The increase in the workload to Native Centres across Ontario has been to such a degree in the last ten years that I fear for the next ten years. They cannot handle the numbers of people who are coming into the urban areas with the resources they have, and we want to see a reverse of that trend, so the people when they come to the cities they come because they want to and not because they are forced to,



so we would support a moratorium on development until these hearings are finished, a moratorium on development in the North because as I said maybe we would not have to be asking for a moratorium today if we would have been allowed to say these things ten years ago.

Thank you very much.

10 THE COMMISSIONER: Roger, you raised the question of the different roles of the Provincial and Federal Governments. Are you suggesting, or do you suggest possibly some type of board be set up involving both governments along with the Native people in the North so there could be some meaningful input into decisions that are made.

20 A. No, I'm not suggesting any kind of mechanism. I would hesitate to do that without consulting and talking to the people directly affected by it, how it would take place and that is really up to the organizations, like Treaty 9 or Treaty 3, they are the organizations to decide on that. I am saying, however, that there should be a certain part of the Provincial Government more sensitive to the issues raised under the Indian Act which is a Federal responsibility. I was concerned even when negotiations that took place at that time, about seven years ago, where the Big Trout Lake for instance were asking for other lands to be allocated to them as reserve lands and because they had just outgrown them and they were starting these satellite communities, and the answer from the Federal Government was 10 "well, that's fine, we will do that but really it's provincial crown land, it's a provincial responsibility". So they are affected by the Province but the legislation is Federal, so there has to be more sensitivity, the Province was able to say, and wipe their hands clear, and say "well, really we can't do that, you are not wards of the Provincial Govern-





ment", and again the political football is thrown back and forth to the detriment of the Native people, and I am saying the Provincial Government has to be more sensitive to those issues that affect the Native people as to development in the North.

THE COMMISSIONER: Thank you very much.

MR. WATKINS: Ladies and gentlemen, our next presentation will be made on behalf of The Toronto Chapter of The Canadian Association in Support of the Native Peoples by Laura Kennedy.

LAURA KENNEDY

Mr. Commissioner, ladies and gentlemen.

"As a resident of southern Ontario, I appreciate this opportunity to express to the Commission the views and opinions of the Toronto Chapter of the Canadian Association in Support of the Native Peoples and trust that this begins a dialogue between concerned Toronto citizens and this Commission which will continue through the formal hearings.

"To many Torontonians, Ontario North begins at Barrie; while, to some residents of Moosonee the South begins at Cochrane. To this Commission, the Northern Environment is confined to the territory north of the 50th parallel, which is a real geographic boundary, but an unrealistic concept to those people who reside in the Treaty #3 area. This part of the province requires investigation of social, economic and cultural conditions as much as the area north





"of 50°. It is our considered opinion that this Commission should extend its mandate to an area no less than that covered by the Arctic watershed.

"The Toronto Chapter reflects the aims and aspirations of the Canadian Association in Support of the Native Peoples, but as a regional volunteer support group we are directly involved with the Native Canadian Centre of Toronto. It is in this supportive role that we present these views to you today. As residents of Metropolitan Toronto we are aware of the pressure that is being exerted to give first priority to the development of Ontario's northern resources. However, if due consideration is not given to the social impact of this development, native communities in all Ontario will be affected. The survival of the native peoples in this country is the result of their ability to adapt to their environment. They are not static. When the land no longer supports their lifestyle, they move, creating migratory patterns that have been long established. The Native Friendship Centres throughout Ontario are aware of this pattern, and can arrange future planning to absorb these people. However, the drastic changes that are foreseen in Northern Ontario, could have such a disruptive influence on the environment, and on those people whose livelihood depends on the land, that the number of migrants would tax the more southerly Friend-



"ship Centres, to the detriment of ALL native people in Ontario. At this time, Toronto has the largest concentration of native people in Canada, and, if this is increased beyond the anticipated annual flow, it would be a major problem to raise the necessary financial support. If southern Ontario is impatient for northern development, then it must also be prepared to shoulder the resultant social responsibilities. It is our request that this Commission give due consideration to the social implications of any major enterprise in Northern Ontario.

"If social concern is of prime importance, then it would follow that no MAJOR development should be undertaken while the Commission carries out its tasks. Such a moratorium would give the native people in the north the opportunity to prepare for future development and possible employment in their own communities. It would also allow the people in the south the necessary time to review their attitudes on Northern Development, and to consider the social and environmental implications, along with the more obvious economic ones.

"In summing up our sentiments as a support group, I find that Mr. Justice Thomas Berger, in 'Northern Frontier; Northern Homeland', expresses all we would say in these few words:

'THE THINGS THE NATIVE PEOPLE HAVE



" 'SAID TO THIS ENQUIRY SHOULD NOT BE  
REGARDED AS A LAMENT FOR A LOST WAY  
OF LIFE, BUT AS A PLEA FOR AN  
OPPORTUNITY TO SHAPE THEIR OWN  
FUTURE, OUT OF THEIR OWN PAST.  
THEY ARE NOT SEEKING TO ENTRENCH  
THE PAST, BUT TO BUILD ON IT.' "

Thank you.

MR. WATKINS: Thank you very much, Ms. Kennedy.  
A copy of your submission will be filed as Exhibit 190.

---EXHIBIT NO.190:

Submission of The Toronto Chapter  
of The Canadian Association In  
Support Of The Native Peoples.

---Brief Recess.

---On resuming:

MR. WATKINS: Ladies and gentlemen, our next  
presentation is by Dr. Tom Alcoze from Laurentian University.

DR. THOMAS ALCOZE

This afternoon I would like to address myself  
to the biological implications of northern development.

"The massive projects being planned  
for Northern Ontario threaten not only the  
northern ecosystems, but the people of all  
Ontario as well. As a biologist, I have  
been acutely aware of the problems concern-  
ing the impact of man's over-exploitation of  
natural resources on forest ecosystems,



"wildlife and the people of the affected regions. I have personally conducted ecological research on the impact of man's activities on the environment. It is my intention to outline some of the specific details associated with forestry operations, water diversions, strip mining and other development projects, and describe the effects and implications these may have for the North. I also intend to suggest some alternate strategies for the utilization of natural resources so that future generations will be able to benefit from the programs we establish today.

"After careful reading of all the briefs presented before this Commission and particularly the submission by the Ministry of Natural Resources on November 1, 1977, I wish to point out the following:

1. No environmental assessment has yet been made. The Acres environmental assessment report for Reed Co. Ltd., was not an environmental assessment report as they stated.
2. The studies sponsored by the Ministry of Natural Resources clearly indicate that the Reed Co. Ltd.'s intention to clear cut some 18,983 sq. miles is in direct contradiction with the Ministry's findings that clear cutting will destroy the forest. I am referring specifically to a number of documents published by the Ministry and in particular to the Black Spruce Symposium (Canadian Forestry





"Science, Department of the Environment, Lakehead University, 1975).

3. The Ministry states that its target 'to produce 9.1 million cunits of wood annually (1 cunit = 100 cu. ft.) over 60 Million acres of net productive forest land by the year 2020 under the Crown Timber Act is conditional, and I quote from the Ministry's Report: 'provided the current extensively managed forest is managed more intensively in the future'. (p.5) Here lies the problem, for the Ministry has yet to resolve the many difficulties encountered by its experts in effective management of Ontario's forests. (K.W. Hearnden, K.A. Arunson, et al. Black Spruce Symposium).

4. The Ministry's brief further states that Reed was granted a licence because of 'its experience in the area'. I would ask, was it referring to the Dryden experience? We are all aware of the mercury poisoning which ensued. It has certainly received extensive publicity and the people of Grassy Narrows will bear witness to its effects.

5. Furthermore concerning the feasibility studies in the memorandum of understanding, the Ministry of Natural Resources states that it will conduct a detailed forest inventory of some 12,000 sq. miles. These studies 'will be designed to achieve the optimum utilization of the forest, increase the forest's growth potential, improve the standard of forest protection ....while placing particular emphasis



"on meeting the economic and social aspirations of the Native people of the region'. (p.8).

"Dr. K.W. Hearnden, Chairman of the School of Forestry at Lakehead University, and an expert in Black Spruce and Forest Management, concurs with many other foresters and specialists. Our present knowledge of the Black Spruce and reforestation techniques is not sufficient to make such a statement. The published results of the Black Spruce Symposium poses a major challenge for forest scientists and managers concerned with reforestation and regeneration of Black Spruce. Furthermore, I contend that the emphasis is more on profitability than on the aspirations of the Native People.

"The existing proposal by Reed Paper Co. Ltd. in Northwestern Ontario to clear cut the timber resources within 18,983 square miles threatens to destroy not only the entire forest in this area but will have long lasting effects on the future environmental conditions of ALL Northern Ontario.

"The most important mammal species in this area include Black Bear (Ursus Americanus), Moose (Alces alces) and fur bearers such as Beaver (Castor canadensis) Muskrat (Ondatra Zibethica) Mink (Mustela vison) and Otter (Lutra canadensis) to name only a few. These and other species such as waterfowl and game birds are of great value to the Native People of the region for both food and commercial uses. In addition, this sub-arctic environment includes one of the



"last remaining boreal wildernesses in the world and serves as a critical habitat in the life cycle of a number of migratory birds, particularly waterfowl. If these unique habitats are disturbed by man the existence of these species will be endangered. At the present time the following species are endangered or rare due to a variety of ecological disturbances: Bald Eagle (Haliaeetus leucocephalus) White Pelican (Pelecanus erythrorhynchos) Double-crested Cormorant (Phalacrocorax auritus) and Woodland Caribou (Rangifer caribou).

"The dominant plant species in the region are Black Spruce (Picea mariana) and Jack Pine (Pinus banksiana).

"Preliminary research by the Ministry of Natural Resources indicates that the Black Spruce and Jack Pine forests of this region may never regenerate if the large scale utilization of the 'clear-cut' method of logging is followed.

"In order to fully appreciate the impact of timber extraction within the Boreal forest, it is essential to understand the area's unique geographical conditions as they relate to present and future forest productivity.

"In this region, the mantle of shallow soils which overlies the bedrock of the Canadian Shield consists of two major soil types which create problems for both natural and artificial regeneration.

"The region is also characterized by a





"high water table; this excess soil moisture can impair the regeneration and growth of forest vegetation.

"The two primary means of regeneration for Black Spruce are seed dispersal and layering. Seed dispersal is impeded by the soil conditions and high water table. Layering, the most important means of regeneration, is a mode of vegetative propagation which takes place when branches become imbedded in a rooting medium and develop roots. Natural layering in Black Spruce is destroyed by the heavy machinery now in use.

"The harsh climate of the north also limits the growth of Black Spruce to about 15 centimeters in diameter per 100 years. Therefore, it is not reasonable to assume that a second growth of Black Spruce will be harvestable in less than 150 years.

"Other factors are important in the regeneration of forest vegetation. Lower water tables are commonly associated with forest ecosystems because of the importance of root systems, soil permeability and evapotranspiration, which basically means that trees such as Black Spruce and Jack Pine function as giant wicks pumping water into the atmosphere and lowering the water table. When the area is clear cut, the water tables rise and seedlings drown.

"Historically, a number of methods have been developed for harvesting timber resources.



10  
"Originally, logging methods consisted of hand cutting and therefore small scale operations which used horse and sleigh for transporting the logs from the forest. The small size of these logs (1.5 - 2.5 meters) caused minimal damage to the surrounding vegetation. These methods were beneficial to the forest as they allowed layering and seedling regeneration.

20  
"Subsequently, new techniques were devised: wheeled skidders were introduced which allowed the transportation of larger logs and sometimes even full length trees. Soil compaction, deep ruts and trenches caused excessive damage to residual trees and layerings.

30  
"Within the last 10 years, the forest industry has developed a system of mechanized timber harvesting which involves the large scale felling and removal of timber by significantly larger, heavier and more complex machinery such as the Kohering-Wattress harvester. The use of such machinery rules out using any system of logging except clear-cutting.

40  
"In the final analysis, the Ministry of Natural Resources studies have shown the overall negative impact of clear cutting as a method of forest management. Ministers, foresters, environmentalists and biologists have, therefore, suggested strip or selective cutting as the only viable alternative to



"clear cutting.

"Strip-cutting is a type of modified harvest which is superior to clear cutting in an ecological sense but which is more expensive to conduct because of the additional costs incurred due to extra labour, roads, planning and machinery transportation. At present, Ontario forest industries consider this method uneconomical and so far the only companies using it are relatively small and subsidized by the Ontario government.

"Strip or selective cutting is not economically feasible for a large multinational such as Reed Paper Co. Ltd., although it would be an effective and ecologically sound method of forest management, as well as a source of controlled economic development for the people of the North. It would create much needed opportunities, jobs and financial stability for areas now often dependant upon the Province, allowing the Northern population to become self-reliant while effectively managing the forest resources as they have for thousands of years.

"As a means of verifying some of the other possible alternatives which might be considered, I contact the local Ministry of Natural Resources and interviewed one of the Foresters who had been directly involved with the initial cruise for the Reed cutting area. Mr. R. Struick confirmed my doubts as to reforestation. He further stated that the area



"in question represented only about one-fifth of the total cutting area which was to be affected, according to official maps he himself had examined. The total impact, therefore, is on a 100,000 square mile tract, referred to in the Ministry of Natural Resources brief as the 'West Patricia Planning Area. (p.43)

"The apparent extent of this development led me to investigate further and I have since found that at least three other major projects have been planned for Northern Ontario. If these projects are allowed to be completed, the effects will be permanent and influence the whole Province. However, the Native People who are still living close to the land and who still maintain many of their cultural traditions will be the ones to suffer most, at first. Ultimately, though, we will all suffer the consequences to the same extent. This relationship was emphasized quite well in John Kelly's brief 'My Genocide is your Genocide'.

"The first of these projects, the Reed forest cutting and mill complex, I have previously described.

"The second project concerns the proposed fresh water diversion and power development of the Albany, Winisk, Severn, Attawapiskat, and Moose Rivers. If completed it will adversely affect the entire Arctic watershed flowing from Ontario into Hudson's Bay. It is a scheme which provides for the gravity diversion of fresh water





"from Northern Ontario into the Great Lakes watershed. It will involve 135,000 square miles of drainage basin (which is 33% of the total area of Ontario); it will include possibly 76 Dams on all 5 major rivers of the North.

"The environmental disruptions are potentially staggering. The plan to change the fundamental drainage patterns of the entire Arctic watershed will have direct adverse affects throughout all of Northern Ontario.

"Wildlife habitat will be destroyed by both flooding and drying of the river systems. This will cause all the land animals to be driven out and eliminate hunting revenue. The climatic implications for all of Ontario are as yet unknown.

"Construction will also damage the aquatic ecosystems because of the increase in river siltation rates and the detrimental influence this will have on the successful spawning of fish species. The increased sewage load on local rivers even though considered 'temporary' will damage the aquatic habitat and fresh water available to local communities.

"The clearing of so many square miles will enable the construction of the huge reservoirs and dams described in Northern Ontario Water Resources Studies, - (Inland Water Directorate, Water Resources Branch,



"Ottawa, 1973, Ministry of the Environment). It further explains a comment by a Sudbury forester, who after many questions concerning reforestation stated 'reforestation didn't matter as the area would be flooded anyway'. No reforestation - no forest. Instead, a lake the size of Lake Erie along with several other smaller reservoirs and dams. It is interesting to note that this new Great Lake will be located adjacent to the Agutua Moraine.

"The third proposed development project is commonly referred to as the Polar Gas Pipeline. This pipeline will be 3,000 miles long when completed, 500 miles of which will pass through northwestern Ontario.

"Here also, the environmental factors associated with the pipeline affect not only the immediate corridor but other areas as well. The network of roads required for construction of the pipeline will increase pressure on local wildlife because of greater hunting intensity, habitat destruction and noise pollution. The lifestyle of the people will be influenced permanently due to the large number of temporary jobs and the influx of non-native people. This has been emphasized by earlier speakers.

"This pipeline is also connected to the other two projects (Reed and the River diversions) as the location of the pipeline



"is determined by the moraine. In effect, it sits on the Agutua Moraine.

The fourth development scheme, is the Onakawana Lignite and Power Plant. Onakawana has been granted a licence to strip mine.

"This lignite coal deposit has a mineability of 190 million tons and because of its low sulphur content will require a mine mouth power plant which is being jointly planned by Hydro Ontario and Onakawana.

"Some of the important environmental changes which will accompany this project must also be mentioned. The headwaters of the Medicine Creek River will be diverted to the power plant, to be used for steam production, the heat effluent will then be discharged into local river systems.

"This will directly influence local fish populations because of their intolerance to rapid changes in water temperature.

"Curiously enough, this single project has been considered so marginal for the last 50 years, that it has never been developed. However, a source close to the project has linked this thermal generating plant to the river diversion scheme. It would supply the necessary energy for the diversion. And its immediate availability would allow Ontario Hydro substantial savings.

"The point is that we must not separate these four projects. They are inter-





"connected and dependant on each other as links in a chain. Any environmental assessment therefore must take into account the combined effect of all projects.

"The impact of man's activities on the abundance and continued availability of natural resources is becoming a serious problem. If these resources are to be conserved for the future we must develop alternate strategies for resource use. One way to comprehend this complex problem is to examine some of the cultural strategies involved in the historic use of resources by different groups of people.

"The first major energy crisis in the world occurred in England in the XVIth Century. It was a crisis of deforestation.

"In Pirotechnia (1540) Biringuccio wrote: 'very great forests are found everywhere which makes one think that the ages of man would never consume them -- especially since nature so very liberally produces new ones everyday'. About 75 years later a Royal Proclamation in 1615 laments the lost forest wealth of 'Wood and Timber'. Britain's forests simply had not been able to keep up with the demand for wood. (see John V. Nef 'An Early Energy Crisis And Its Consequences' Scientific American N.Y., 1977).

"The exploitation of the earth's resources has often violated common sense. To make the most of these resources calls not



"only for ingenuity but also for restraint.

"Closer to us in time and space, Dr. K.W. Hearnden, Lakehead University, recounts in his paper 'the story of Canadian Forestry' the exploitation of the Eastern White Pine (Pinus strobus), and Red Pine (Pinus resionsa). These species were 'a significant factor in the development of the economy of the new province of Ontario. However, the phenomenal growth of a saw-milling industry, based essentially on the liquidation of the best and most accessible stands of these species' - was followed by 'the rapid decline of that industry, because all Red Pine and White Pine had been eliminated, beginning about 1908, after little more than a half century of unregulated, unrestrained cutting in the Great Lakes - St. Lawrence Watershed. The rate of growth of the pulp and paper industry in Ontario today is based primarily on the Black Spruce and parallels that of the lumber industry based on White Pine and Red Pine in the previous century.' (Black Spruce symposium, Canadian Forestry Science, Dept. of the Environment, December 1975, P.5)"

I suggest we're creating a boom and bust situation in Northern Ontario.

"Sometimes even a desire to improve the environment or to exploit 'under-exploited' resources can lead to the same tragic results. A recent example was described by Barry Estabrook (Harrowsmith, 1977 Vol. 7, P.17-23), con-



"cerning Big Lake Rideau, near Portland, Ontario. Until 1966 this lake supported an abundant population of Lake Trout and Whitefish. The local community benefitted from the sport fishing of trout in summer and caught Whitefish in winter for their own consumption. Ministry officials decided that the lake was 'under harvested' and began a project to remove the 'undesirable' Whitefish and maintain only the 'preferred' Lake Trout. Within a few years after intensive commercial fishing began, the Lake Trout and Whitefish populations had both been eliminated from the lake. At the present time it is doubtful whether either of these species will ever thrive in the lake, proving once again that Nature knows how to care for the needs of her creatures better than we.

"In the 'Northern Miner' of Sept. 15, 1977, Alan Bolduc revealed that the government was not only interested but enthusiastic in the 'multiplier effect' meaning that 'the Onakawana project could spark a series of developments in the area lowlands'. What would be the overall impact?

"The Ministry of Natural Resources brief of November 1, 1977 has stated that 'The (Hartt) Commission could very easily become swamped in a mass of detail'. (P.47). However, it also states that the public should be fully informed of all details and



"that any assessment should incorporate the combined impact of all development projects north of 50.

"In conclusion I would like to impress upon you the fact that our natural resources are not expendable, their availability is finite. If we allow our precious resources to be misused or otherwise destroyed we will not be able to replace them within our lifetime or the lifetime of our children.

"The Ministry of the Environment should see that its guidelines are adhered to and that its deadlines are strictly enforced.

"I, therefore, agree with the Ministry's conclusion: 'Forest protection is a key component to resource management'. 'A new approach to land use planning is required within the Ministry of Natural Resources. The land use planning must proceed from the broadest geographical area in the Province, to the geographic components of the area ...and to the local level'. (M.N.R. brief, 1977, P.35, 40).

"However, I disagree with the granting of any licences for timber or mineral extraction before comprehensive environmental assessment studies are available, which is the situation we are faced with today.

"The impact of all projects must be





"compiled and analyzed together before any development is authorized. Furthermore, the Hartt Commission should insure that this be carried out and should so recommend in its interim report in February, 1978.

"We have a responsibility to ourselves and to the generations that will follow us, to develop the resources of Nature in such a way as to insure their continued availability in the future.

"It has been demonstrated many times that the economic principles of exploitation have consistently led to extensive disruptions of the natural ecosystems of this continent.

"We as a society are now faced with a unique opportunity to develop new attitudes concerning resource uses, and conservation. Biological principles combined with Native cultural history represent a model which can provide our society with alternatives to ecological destruction and ensure the continued survival of future generations. The choice is with us."

I have presented a brief form of what I have submitted in writing and I would like to ask a question. In Ottawa two weeks ago during the Energy and Native Rights and Northern Development Conference it came to my attention from someone close to the Commission that no one has as yet objectively examined the links between all projects planned for the north.

My first question is, are you, Mr. Commissioner,



aware of these links?

THE COMMISSIONER: Are they independent?

DR. ALCOZE: Yes.

THE COMMISSIONER: We have not investigated the relationship between the suggested planned developments. In fact the evidence that we have been led to believe during the course of these preliminary hearings is that it is doubtful as to whether some of them are going to proceed.

DR. ALCOZE: The point I would like to bring out, if the projects now planned were all to be completed, the combined effects of these would be greater than an individual summation of the individual effects and I would suggest that it would be very relevant to examine the course of the combined effects.

THE COMMISSIONER: I would agree and I am sure we will be coming back and this would be through Dr. Kelly who will be in touch with you as to how to go about doing that. We will be looking for your help in this matter.

DR. ALCOZE: I would hope for that opportunity.

The final question and it is admittedly in the form of rumour but there were a number of sources to it throughout the province, that there are rumours that you might dissolve the Commission in February, and I would like to ask under what specific conditions would you make such a recommendation?

THE COMMISSIONER: Well, I suppose that those rumours must have been forthcoming as a result of some statements that I made in the North to the effect that the purpose of the preliminary hearings is to determine whether or not particularly the people of the North relative to the people of the rest of the province, consider that the Commission has



a relative role to play, that is a significantly relative role to play in their future and that is why we are holding these preliminary hearings, to try and ascertain that. Certainly the recommendations that will be made in the preliminary report will reflect the findings that were made by the Commission as a result of what we have been told in answer to that specific question. So at this stage I think it is premature to decide what recommendations would be made, I really don't know, but I think what we are all searching for is some process that will be relevant in determining the major questions, and if this is the mechanism for doing it then I think it should continue and if it is not then I think we should continue to search for some mechanism that is relevant.

DR. ALCOZE: If it is not relevant can you suggest some mechanism that would be relevant?

THE COMMISSIONER: I would hope so, that is one thing we are searching for during the course of the preliminary meetings, and I am very anxious to hear your recommendations regarding that and if there is a proper process to continue then we will be looking for your assistance and other people who have had experience in the North as to how to carry on.

DR. ALCOZE: Thank you, sir.

MR. WATKINS: Dr. Alcoze, I believe Frank Kelly has a question for you. Frank is an adviser with the Commission.

MR. KELLY: In your opinion is the outgoing of regeneration inadequate to specify at this time the feasibility studies which should be undertaken in the Reed area?

DR. <sup>the</sup>ALCOZE: No, it is not inadequate, the data is there and the Black Spruce Symposium is quite complete





and extensive in pointing out the specific problems that are associated with reforestation or forest regeneration in this region. The problem is that this data has apparently not been fully publicized or presented by the Ministry.

MR. WATKINS: Thanks very much. Your submission will be filed and entered as Exhibit 191.

---EXHIBIT NO.191:

Submission of Professor Thomas Alcoze, Laurentian University, Sudbury.

MR. WATKINS: The next speaker is Dr. Ron Anderson also of Laurentian University. Dr. Anderson is with the Department of Geography, I believe.

DR. R.B. ANDERSON

Basically the thrust of my brief and, according to what Tom Alcoze has been talking about, is the broader perspective and perhaps it would be best if we introduced it by means of quoting abstracts that I have included in the brief.

"The purpose of this brief is to suggest to the Royal Commission on the Northern Environment that the "North of 50<sup>0</sup>" region of Ontario is already in the process of becoming the main fresh water supply source for the Great Lakes Basin and even beyond to the U.S.A. It is within this integrated geographical context that the proposed development projects in Northern Ontario must be visualized. If the Commission seeks to fulfil its mandate of acquiring a comprehensive understanding of the development process as it



"relates to Northern Ontario, it is essential that it be cognizant of the continental parameters involved."

Now the approach I have taken with the brief starts with the continental perspective and work down to the Northern Ontario Resource Development Proposals so if you will bear with me for awhile til we get into the Northern Ontario situation perhaps it would put it in its proper perspective.

"A. Canadian Water Export

"Throughout the 1960's several continental water diversion proposals were tabled. Leading the list were the North American Water and Power Alliance notoriously known as (NAWAPA); North American Waters: A Master Plan, and the short form is (NAWAMP); the Central North American Water Project (CeNAWP) and the Great Replenishment and Northern Development Canal (GRAND CANAL). These and other proposals foresaw the diversion of Canada's Arctic flowing waters into to the United States for the mutual benefit of both Canadians and Americans. Yet while other Canadian resources that historically descend across the United States, the public outcry accompanying these water export proposals suggested that water, for some reason, was unique to Canada and therefore should not be surrendered. The intensity of this public outcry manifested itself in a paper entitled 'A Monstrous Concept - A Diabolical Thesis' and the claim that United



"States investment in Canada on the premise of promoting development was, in fact, only '... a means of feeding the mortally maladjusted U.S. ecosystem intravenously.' (McNaughton, 1967, p.16) (Livingston, 1907, p.9).

10 "This negativism prevailed for two reasons. The first reason was associated with the projected receiving areas, specifically the United States. Critics claimed, and justifiably so, that wasteful water use practices in the United States and the anticipated fresh water shortages did not  
20 justify securing additional waters in Canada if only for the reason that this would perpetuate existing inefficiencies with their attendant significant economic, social and environmental impacts.

30 "Secondly, the impact on Canada - the area of origin - was viewed with apprehension. According to A.G.L. McNaughton:

Of our many resources, two are fundamental: land and water.

In Canada, they are closely related, and we alienate or squander either only at our  
40 peril.

This peril, in contrast to the claims of promoting development, can be interpreted in two ways. On one hand, with such a large scale diversion the massive areas of reservoir inundation would not only



"eliminate '...beautiful naturally-watered valleys in Canada (but) also those Iedians of Canada who have maintained their life on the land will be gone and (with) the disappearance of that way of life will fade a vital part of the fabric of our nation'.

Arguments in this vein sought to relate the diversions with the loss of Canada's national character and heritage.

"On the other hand, this peril was equated with the possible loss of Canada's sovereignty in conjunction with water export. That is, if we make an agreement to transfer water to the U.S. we cannot ever discontinue or we shall encounter force to compel compliance. Hence by surrendering our right to self-determination we surrender our position as a sovereign nation.

"When one ponders these two criticisms they are essentially seen to be sequential. That is the holding out of easy technological solutions such as NAWAPA, etc., only accommodates continued wasteful and inefficient water use. In turn societal attitudes support these inefficiencies and when combined with their institutional support systems there is a tendency - indeed the inevitability - of shaping events in the direction of large scale technological solutions. Rather than promoting these technological solutions in the form of a publicly condoned national (or international) con-





struction program a more subtle course of events unfold. Specifically, progression toward the end unfolds in a piecemeal fashion. That is, prevailing attitudes and the institutional support system plan for obtaining additional water via diversion. However, because of numerous constraints - not the least of which are fiscal - the total "system" is not immediately feasible. Nevertheless as the studies have been carried out and since funds were used up in plan preparation there is considerable pressure to carry out at least part of the original plan. Hence, planning deteriorates into a process of trying to justify an existing plan.

Yet, the end results are the same. In the name of progress, in a step-by-step fashion, we build toward a rigid technological environment and in the process foreclose on future choices and courses of action. Ironically, while progress implies an improved quality of life, progress of this step-by-step procedure erodes alternative choice - itself the foundation of quality of life.

"B. The Comprehensive Approach

"Fortunately, the fallacy of this approach has been documented in resource management literature. This literature emphasizes the need for what is termed "comprehensiveness" - a term incidentally that has become commonplace in recent



"resource legislation in Canada.

"With respect to water management comprehensiveness implies integrating:

...all aspects of water quantity, water quality, water use, and related land and urban planning into a balanced whole for the benefit of the many recognized legitimate interests.

However, operationalizing the comprehensive approach is no easy task. Immediately one is beset with the problems of defining tradeoffs between regions, interest groups, income classes as well as present and future generations. Further complications arise due to the fact that the environment and our needs and attitudes are constantly changing as is our technological expertise and data availability.

"Implicit here is the need to maintain flexibility in final choice so that opportunities be left open in the future for the adoption of new solutions demanded by changing values and technological and managerial innovations. Hence flexibility and cognizance of inter-relationships between variables are the cornerstone of comprehensiveness. In aggregate this suggests or should enforce the notion that selected programs may need to be discarded or altered.

"Obviously, then, comprehensiveness stresses the decision-making process. That



"is, there is a need to continually review the information gathered and to pursue public preferences. This suggests that public participation is a prerequisite for the comprehensive approach both for the purpose of gathering information and displaying the same. Further, public participation is important at two levels. It is essential that the agencies and people who will be responsible for implementing plans should be involved in the planning process, so that they clarify their interest - or absence of it - in its implementation. Also, it is essential to involve the people of the area for which the plan is being derived so that they feel that it is 'their plan'. If omitted, the probability for a rigid and narrowly conceived action program increases and there may be a tendency towards development '...on a piecemeal basis.'

"As mentioned above, this concept of comprehensiveness has been incorporated into recent Canadian resource legislation. Representative pieces of legislation are the 1970 Canada Water Act and the 1971 Public Inquiries Act of Ontario by which the Royal Commission on the Northern Environment was struck. Both of these highlight the need for public participation.

"C. Ontario's Arctic Water and Comprehensiveness

"I return here now to the theme of this paper by drawing you attention to a peculiarity of the Canada Water Act. That is, in



10 "spite of the public furor with respect to  
continental water diversions, the Act made  
no reference to, or mention of, the question  
of water export. While, in itself, this  
omission can be justified in the sense that  
the Canadian government has decided not to  
make a statement in the interests of national  
sovereignty, there remains a much more  
serious issue with respect to the omission.  
I refer here to a statement made by Senator  
Frank Moss of Utah in the late 1960's. An  
ardent support of a continental water policy,  
20 Moss noted that the question of water export  
is delicate and Canadians have to come to the  
conclusion that it is of some benefit to them.  
Concerning NAWAPA (and the following statement  
can be applied to the other proposals) he  
stated:

30 ... (it) was a very centralized system.  
It seems to me now we shall not be  
able to do it quite that way. We  
might have to do a piece at a time  
(read piecemeal), as each piece  
becomes feasible.

40 "The significance of this statement  
is somewhat clarified when one considers a  
statement made earlier in this decade by Ken  
Dawson, an anthropologist at Lakehead Univer-  
sity. He stated:

...a number of large dam and power  
projects across the country appear  
unrelated, but, when looked at in





" total, they appear to be part of an overall continental water and power program ...

"In Ontario, the Northern Ontario Water Resource Studies (NOWRS) have been viewed by many to be part of this '...overall continental water and power program ...' The Northern Ontario Water Resource Studies are a joint venture by the Canadian and Ontario governments that spanned a ten-year period (1965 - 1974) at a cost of approximately \$6 Million. Focusing on the under-developed waters of the Severn, Winisk, Attawapiskat and Albany rivers in Ontario's Arctic drainage basin. The purpose of the studies were:

With respect to water drainage into James Bay and Hudson Bay in Ontario, to assess the quantity and quality of water resources for all purposes; to determine present and future requirements for such water and to assess alternative possibilities for the utilization of such waters locally or elsewhere through diversion.

Although the Studies were to investigate the water resources and joint economic development of the area, the secrecy surrounding information collection and display proved to be irritating, to say the least. For example, in the period 1965-1973, in excess of fifty ques-



10 "tions were raised in the House of Commons relating to either the impact of possible diversion on Northern Ontario and whether or not the Canadian government was anticipating exporting Northern Ontario's Arctic flowing waters to the U.S. A similar volume of questions along the same lines were raised in the same period in the Ontario legislature. Other public bodies such as organizations like Keep Northern Ontario's Water, with the short form of (KNOW) and Dam the Dams Campaign, the Union of Ontario Indians and Grand Council Treaty No.9 showed similar concerns over the same periods.

20 "The type of answer given to these questions is indicated in the following response by the Parliamentary Secretary to the Minister of Energy, Mines and Resources, and this was taken from a quotation in 1969, it is somewhat out of date:

30 I do not consider it would be in the public interest to table these at this time. They simply report progress achieved on certain elements of this co-ordinated investigation and study. Some of these elements could be misinterpreted if they were considered separately, without regard to the overall scope of the study.

"In view of the large number of questions raised the remarkable consistency



"of responses in this vein does not augur well for legislative promotion of the comprehensive approach in Canada. Again, in apparent frustration with respect to information on the status of these studies, Dawson suggested:

In Canada, events are arranged for Canadians so that information will leak inconspicuously and not at a rate to cause public outcry.

Also, according to the same report:

Could it be that all this information is being kept under wraps so that when it is all complete, our governments, federal and provincial, can use the same type of snow job tactics on us that the Quebec government used to announce the James Bay Project?

MR. WATKINS: Dr. Anderson -- at this point I see it is five o'clock and your presentation consists of some fifteen closely typed pages. As you are aware and perhaps I should mention it, these presentations are tabled as exhibits and they are brought to the attention of the staff of the Commission by that happening. Could I suggest given the time and the fact as well that we have two other presentations scheduled after yours -- perhaps you could summarize the remaining pages of the document, please.

DR. ANDERSON: In many ways the interruption is perhaps at the best point in time because I have reached the point where I could perhaps go through this and if I could just finish off this one section.

"By way of summary at this point in time, I would like to make two comments on a



"1973 report by the late Harry Achneepineskum entitled Progress: At the Cost of Genocide - A Study of Government Plans to Flood the Lands of Northern Ontario. Firstly, the report is conclusive evidence regarding the very serious shortfalls with respect to information collection and display on behalf of the Canadian and Ontario governments. Secondly, the report suggests that large scale water diversions are imminent. Yet, I am sure, if it had not been for the unfortunate and untimely death of this individual who was known to be involved with the Royal Commission -- he would have tread the same grounds I am to cover in the remainder of this brief. Specifically, I want to present the hypothesis that not only is information being kept secret and a diversion is imminent, but that events suggest that the diversion could already be beyond the planning stages and could be unfolding in a piecemeal fashion."

Now what I will do from this point on is outline what I have covered in this brief.

I look at it in two stages: 1) development in the Great Lakes and 2) development in Northern Ontario. I will try and pull out the relevant information here.

According to the Northern Ontario Water Resource Studies the purpose of water being diverted from the Arctic watershed in Northern Ontario would be to maintain and stabilize levels in the Great Lakes, and when the probability of this was insured by reports from the International Joint Commission in October 1974 saying that in fact internal regulation of the Great Lakes would never be





specifically because they were going ahead with the James Bay Project because the Moose River Project was already being developed. The Northern Ontario Water Resource Study in 1965 was moving in a westerly direction to investigate the Severn, the Winisk, the Attawapiskat and Albany Rivers.

An important point here is the Northern Ontario Water Resource Study, that they move 30,000 cubic feet per second in Northern Ontario, and they mention that the problem is what to do with the water in high water years because high water will create many serious problems. While Kierans' initial plan on the Grand Canal suggested that the way you do this is by what he called water level conditioning. When water was high you let it out, that is you exported it to the United States.

Another point that substantiates this, traditionally the Chicago diversion, Chicago was allowed to divert only 3200 cu. ft. per second, and in 1976 this was increased to 10,000 cu. ft. per second, giving the inevitability of subsequent lower levels. The increase in the allowable Chicago diversion and the time restriction on this five years to be -- I think the important point to sum up here, as expected the Canadian Government has objected to this unilateral action on the basis that downstream interests will most likely experience profound economic, social and environmental costs. The more important point here, though, is that the Canadian and U.S. governments have broken a long established tradition. Recently both governments requested that the IJC study the effects of water diversion into and out of the Great Lakes.

If I could make some comments about Ontario north of 50. I have noticed all the projects specifically the Reed forest cutting area and the Northern Ontario Water



Resource Study and the Polar Gas Pipeline are viewed as separate and unrelated entities. Indeed, up to this point in time, there has been nothing to suggest otherwise. My hypothesis here is that there seems to be an intimate relationship between the Reed forest cutting area and the Northern Ontario Water Resource Study.

Now Tom Alcoze up to this point in time presented the rationality part, the Reed Limited's argument that clear cutting was the only economical way of harvesting the area.

I have taken a map of the Northern Ontario Water Resource Study in the first stage of the gravity diversion into the large reservoir and transposed it on the Reed Paper cutting limits. You see in fact that they coincide. This dark line here is the Reed forest cutting area, and you can make this out in here, that is the reservoir, and in fact 99% of that reservoir falls within the limits of that area so I suggest that that's one of the reasons why clear cutting could be an advantage -- to clear reservoir areas.

Also, Northern Ontario Water Resource Studies state that if more water is needed for the Great Lakes study in excess of 10,000 cu. ft. per second, they can pump diversion and take it further and further downstream on the Albany, the Winisk and Attawapiskat.

The point was made that at this point in time it was too expensive to consider that but a brief presented by the Ministry of Natural Resources to the Royal Commission some time ago suggested, as Tom Alcoze did, that the Reed cutting area could be extended up to the shores of Hudson Bay and, in fact, it could coincide with the reservoir and clear cutting here -- and it might, in fact, be feasible or justifiable to suggest that the same kind of occurrence



happens in the future as more and more water is required in the Great Lakes.

The third point, Tom mentioned it, if you transpose the tentative route of the Polar Gas Pipeline one will find in fact that it runs directly along the Agutua Moraine, up in this area to coincide with the dam that runs along to Long Lac and it would seem to me in terms of traditional practice in water management in North America and the research that has been done relative to America, it is a remarkable coincidence based on tradition it seems to suggest at least there is a possibility or a reason for looking further into the matter, given the fact that the purpose is to collect information and display it to the public.

Now I won't go into many of the other points that I brought up here, you have the brief, so what I'll do is just sum up with respect to making a recommendation to the Royal Commission.

In conclusion, I would respectfully submit on the basis of the above information that the Hartt Commission should consider as one of its prime mandates the need to view all existing and proposed development projects 'North of 50°' within the broader geographical contexts provided by the Province of Ontario, Canada, and the North American continent. Unless this geographical perspective is fully understood, there is a danger that the existing piecemeal development pattern may well continue unabated and result in negative long-term impacts for all Canadian residents.

MR. WATKINS: Thanks very much. The full brief will be filed as Exhibit 192. Thank you, Dr. Anderson.

---EXHIBIT NO.192:

Submission of Dr. R.B. Anderson,  
Laurentian University, Sudbury.





MR. WATKINS: Our next presentation will be made by James Dumont, Department of Natives Studies, University of Sudbury and Laurentian University.

JAMES DUMONT

10 My presentation, Mr. Commissioner, is brief. I know it is suppertime and going home time and it is time to think about everything that has been said. I would like to be able to present this brief and present it in its  
entirety because to me it is important, and it is something that I don't feel it is possible, it is important to me and  
20 I feel important to the Indian people and I do not know that during these hearings that perhaps you will not hear these people talking about this because it is something that is very close to them.

30 I would like to begin this presentation by talking about an elder from my wife's reserve on Manitoulin Island, she is a grandmother, is now presently in her eighties. She related to us a dream that she had in her younger days. In this dream she was taken up to the sky and a 'voice' told her to look back in the direction she had come, and then she was asked what she saw there. First it was just like a cloud. Through the mist, she could make out the form of the earth and that 'voice' instructed her:  
40 "that is where you come from, that is your Mother, go back to her and take care of her". Since that time, she has followed the traditional ways and she has sought to find out all she can from Native beliefs and passed them on. She has honoured that vision and she has cared for what we call our true Mother, Earth. She is now a grandmother to her people and someone to whom the young can go and learn of the Earth





and the creation and of the traditional ways.

In her elder years, this is very recently, she reached her eighties, she had another dream and in this dream even in her old age, she was leading a group of Native people to the Nation's Capital. She was beautifully garbed in traditional dress and behind her was a long group of people and she was leading these people in order to bring a message there, and at the meeting itself there were many people, both Native and non-Native, and they had all come to speak about something, and she wondered after she woke up, how she would ever be able to - due to the fact that she is sitting in a wheelchair and so on, in her eighties, how she would ever, or what this dream came about and how she could ever lead a delegation to such a distinguished gathering as this one seemed to be.

When Justice Berger held his hearing, it took place in Ottawa, I went there to speak to that Commission and those hearings, and I brought to them that dream of this woman and I suggested there that perhaps the gathering that she was going to was this very Commission that was being held in Ottawa, in which people were concerned about the earth and what was happening to the earth and what was happening to the creation, and then because she couldn't come at least I could bring her message.

With the greater publicity that has taken place with regard to Native people being able to express their views and there are a few more Natives around who have a greater understanding of Native ways and who write about them and try to express what they feel, and with the recent statements on sovereignty and self-determination by the Native people themselves, I think it is obvious that there is a lot more to the land claims issues and northern develop-



ment than just treaty rights and compensation for the land. Native people who live in the various territories that have been faced with the question of development like Eastern James Bay, Northern Manitoba and Northern B.C. and the Northwest Territories and now in Northern Ontario, they have been saying over and over again if people would listen to what we are saying, that we as Native people are part of the earth, that the earth is our Mother and that the creation out there, they are our relatives. When Native people are asked to surrender the land or to make way for development of the land, its resources, or are encouraged to alter their life patterns in order to make room for what is going on, there is something very serious being asked of them. Native people do not have the same concept of land ownership and view of the expendability of the earth's resources as those making the demands of their lands and those presently in control of the development of the resources. The fact is and this has been said before, we do not own land, so it is not ours to give away. Native people have a special relationship to the earth. It must be appreciated and accepted that the original Native people of North America are the "Keepers of the Land", and I think that that concept of "Keepers of Land" is something that is going to be more and more expressed and should be more and more taken seriously by the people who are concerned about development of the north and land issues that come to --

When we are faced with serious ecological problems, with the ignoring of treaty rights that we're supposed to have been guaranteed, and the threat of intrusion onto what lands and territories have been left to the original inhabitants, then this whole question of land and relationship to the land is rising once again. It has



become an important issue to the Native people. With this recent pressure relating to land issues has come a renewal of the awareness among Native people of the unique relationship that they have with the earth and that the original responsibility that they were given when they were placed on this earth. The "feeling" for the land is still there; in spite of what the people say it hasn't been lost or eroded away by time and acculturation. That feeling for the land is still there, and the sense of urgency or a sense of "control" over what is happening and the need for a direct determining of what decisions are made affecting the earth and its creatures and the people of the land I think is a reflection of this continuing concern for the earth and responsibility as "caretakers" of the land. This must not be forgotten or overlooked when judgments are being made concerning land settlement issues and determining of proper government of land developments.

I think as considerations are being made for some kind of jurisdiction I guess over the land in Northern Ontario and for responsible development of the communities and resources of the North as a whole, attention must be paid to the petitions and counsel of Native people of the North concerning northern development and the use of resources in these areas, I think even where this means attending to the concerns of the Native people and encouraging self-determination of the Native people of Northern Ontario over and above the pressures of an economic and political nature from outside dominating forces.

I think there should be a recognition and special status of the Native people, and the fact of their co-existence with other Canadians. With this recognition should come an attempt to develop a healthy and co-operative co-existence in this land with encouragement of Native





identity and culture, and, respect for the position of the Native people that the land and freedom and autonomy on the land is vitally linked with their survival, their identity and culture.

And I think importantly in line with this presentation that there should be an awareness of the Native peoples' special relationship to the land and its creatures, and, of the sacred responsibility Native people have toward protecting and caring for the earth. All of North America must listen to the pleas of the Original People of this land for a respect for the Earth as Mother and a union and harmony with her. Native people have the ancient responsibility of being "Keepers of the Land", but all North Americans are bound together in their relationship to the earth and to creation. Unless we listen to the pleas of the People of the Earth and of the Earth herself, we will not be able to survive, or, we will jeopardize the quality of life of our children and grandchildren.

To talk more about this relationship to the earth I would like to go on for this is basically what I presented to the Berger Hearing, and it is very much related to what we are talking about now - talking about the different forms of development in a different place but it boils down to these same issues. This relationship with the earth, it was somewhere in Africa there was a nurse that was involved with the African people who lined up to receive their shots and so on, immunization, and this nurse noticed that they carry their infants naked in slings around their shoulders and she noticed that the babies were not soiled in any way and she wondered how they could keep the babies so clean, you know without Pampers, and so she asked one of the ladies how they were able to do this, and she said well,





whenever they want to go we just simply take them out to the bush and they go and we put them back in the sling so we don't have any problems with them. So she was very curious about this because these were just infants and did not know how to talk or communicate or anything like that, so she said "well, how do you know when they want to go?" and the lady was kind of flabbergasted that she, a woman, didn't know and she said "well, they just communicate to us that they want to go" and that type of relationship between mother and baby is there and you're close to the child. Well now they've done a lot of studies on it and they call it "bonding" and it is acceptable now that this is so. But there is a very close relationship between the mother and her child, there is a communication that goes on that is beyond verbal communication and the baby doesn't kick her inside to let her know.

What I would like to say is this, there is a "bonding" between Native people and the earth. The earth is the Mother to us, our true Mother, and traditionally and throughout our history we have had a bond with her and it is the same kind of bond as what is being talked about now in the family and so on. As non-Native people, perhaps you need especially at this time to develop a similar kind of bond. I was once told about this relationship with the earth that we have by a spiritual leader from around the Minnesota/Wisconsin area. When he was talking to me he moved a little bit of earth with his foot and he said "Do you see this here, that is who we are, we come from earth and we even look like the earth and we must go back to the earth." He said "So close is our bond to the earth that if something happens to her it will happen to us also. If she gets sick we will become sick as people. If she is hurt or



10 harmed in any way we will suffer as well, and if by some means we as a people should somehow disappear you would find that the earth would be threatened with the same extinction. That is how close we are bonded to one another."

There really is no dividing line between the earth or creation. If you remove the earth there is no creation. If you remove the creation then the earth is simply a dead rock.

20 In our teaching when the Creator looked out at the form that he first created, He saw this rock floating in space and he saw that there was something missing so He put a fire in the centre of that stone and with that fire the earth was born and there now lived a Mother with a heart. Since that time that Mother has given birth to all forms of life and sustains them with the love that a true Mother has for her children. That is what our teachings say.

30 Science, though it has been blind, or even being outrightly opposed to these kinds of views, has recently developed amazingly similar views about the earth. Looking at the earth, it has become harder and harder to see the earth as anything other than a living organism that not only breeds life and supports it but that earth herself is given continued life and is supported by her creation, that there is this two-way flow. Earthlife is not merely an ecosystem, but is a living, breathing, loving being.

40 J.C. Pearce, in talking about the way in which science itself has leaned more and more towards this view states that "Earth is the planet that lives, that has a twenty-seven-day cycle of temperatures changes, that has a circulation system of waters, that breathes, that constructs radiation belts to protect its life, and further to this as the Jesuit scientist, Teilhard de Chardin, said "the earth even thinks".



Also, recent studies have led to the conclusion that there is this two-way flow between the earth and her creation, they call it "assimilation-accommodation" process and that this goes on in virtually all facets of the earth's systems. Whether it is the atmosphere immediately above the ground, the water life, the humus system on the surface of the ground or the life and exchange of breath between plants and animals in the forests, all forms of life exists by a continuing and vital interaction between the creation and earth, this two-way flow. There is no way of separating the earth from its life or living beings from the earth itself. As an example, seawater cannot be duplicated in a laboratory because it is not simply salt and water and a few other chemicals but it is rather what is called a "living ecosystem" where actually millions of different organisms are a part of that living substance that is called seawater. By simply making a chemical duplication what you do is you separate the life from the water and you no longer have seawater. Well, this surely applies to other life-systems as well. The creation of substitute or artificial environments for food producing animals for instance has jeopardized the health of North Americans. Complete clearing and tilling of the soil has created the dust bowls. Interfering with what are "menacing" insects has endangered many other important, if not critical, animals and birds in the life-chain. And, certainly, irresponsible clearing of the forests and flooding of vast tracts of land will immeasurably disrupt the balance of the earth and its creation, wherever it is practiced.

The earth, as a mother, is always accommodating to the organisms, to the life forms, or at least the children she calls her own. The children, however, must





also be close to her, they must accommodate her. And with human beings this is no less so. Plants and animals and other "creatures" are a part of the balance. It is the human being who is so often at odds with it. But I think that we can create a meaningful "development" in the north or anywhere else. I think it is possible, but I think only if we become knowledgeable of the balance of life and I think it's obvious here from some of the presentations that are made that there are a lot of studies that have been done and if you look around, if we start doing the studies themselves, if we wait until the studies are done then we can become knowledgeable of that balance of life. And we must realize that we are not the only children of the earth, that others want to live and eat and find shelter and, in fact, we actually depend on their being able to do so. We must be guided by the principle that the earth is a living being, that mother's creation and who, without the help of her children living in harmony with one another and with her, she cannot for long support the life that depends on her.

Somewhere in the "spirit", or if you like, the soul of the original people of North America there still lives this "feeling" for the land, this relationship or "bond" with the earth. It has not disappeared but rather, has recently surfaced with present threats to the land where Native people happen to be. In the coming months and if this Commission is to continue in the coming year, as you go to Native centres and Native communities, this I believe is what will be at the heart of what you will hear from Native people.

As well, there is this rather awesome responsibility that Native people have, which is also being re-





asserted today, of caring for the earth, of being "keepers of the land".

Keeping this in mind, it is not unusual then that the land on which Native people live today and to which they assert some claim is the very land that is so eagerly sought after by the northern developers for hydro electric power, for timber, for oil and gas and for water. The very things that have become so crucial for the modern world - energy, heat, water and paper are, at the same time, the very things that are causing the greatest threats to the land, and the environment, and the creatures and the original people of the land. The Native people, significantly, are the ones who happen to stand between the potential disastrous misuse of the land with disruption to the balance of the environment, between that and the land itself.

The largest proportion of the coal (obtained by strip mining) in the Montana-Wyoming area happens to be under "Indian" land. Oil and gas and the territory through which it must be transported happens to be under the guardianship of the Dene Nation and other Native people of the Northwest Territories, the Yukon and northern British Columbia as well as the Inuit. Hydro electric power development schemes are the most feasible on rivers and water systems that are a part of lands rightfully belonging to Native peoples. Wilderness forest areas sought after by paper companies happen to be on land to which Native people make treaty and aboriginal claim. Water diversion schemes necessitate the inundation of lands where Native people happen to live and seek their subsistence. Nothing seems to be more fateful than this because Native people just happen to be the Keepers of the Land.



In line with this responsibility, and again significantly, it has been the Native people who have been first and foremost in voicing of the discontent and objection to the unplanned development without conscience of the north and the irresponsible devastation of the earth and diminishing natural resources. Not the Canadian public, not the conservationists, not the ministries of natural resources, not the department of northern development, but it has been the Native people - the original people vested with responsibility for the land - who have roused the public conscience, stood up for the earth, the animal, bird and plant life, and in fact, fostered the Royal Commission to consider proper and responsible northern development, land use and "control" of the environment and natural resources. The earth is our Mother. She takes care of us, but we must also take care of her.

To conclude I would like to talk a bit about Brotherhood because I feel that what we are doing has to do with brotherhood and I hope it doesn't seem that it's unrelated to our being here.

We, the Obijwa people, we have our prophecies about this time and in those prophecies it points to a potentially very great time: it is a time when Native people it is said will "retrace their steps" and rediscover and renew their spiritual and cultural roots, finding in their cultural tradition and spiritual ways a new meaning in this new time and as well it is a time when there is the greatest possibility of establishing a "brotherhood" between the original people and the "newcomers" to North America.

It is said that in the time of our great great grandfathers there was a foreknowledge of the coming of what we call the "light-skinned people". When he came it was



10 prophesied, he would wear one of two faces. One could be the face of brotherhood and if he came showing that face then we would welcome him as our white brother. However, he could also come showing a face of destruction, in which case we would see a suffering that we have never hitherto witnessed in the history of our people. I think it is fair to say we can see clearly now which face he came wearing. Since that time we as people have almost totally lost touch with our roots, our culture and our spiritual ways. We have almost been destroyed as a people. Almost. We have turned our backs on our grandfathers and grandmothers and have been drawn to take up another way of life, as foreign as it might have been to our character and our lifestyle and our view of the world. We almost forgot our Mother and our responsibility to her. Almost. Those who came here, they brought their own ways, they tried to inject them into this land. They tried to change the people, change the land and subdue the freedom and spirit of this continent. They saw the original inhabitants, not as equals, but as ones who needed to be brought up to their level of knowledge, civilization and religion. They saw the land and environment as new and strange and even hostile, where the wilderness had to be cleared and cultivated, the frontiers pushed back, the animals tamed or driven off and the resources discovered and exploited.

10 That kind of accounts for the way in which we met, and the brief history that we have spent together and it seems that those may be the same things that are still going on today. So the question might be, where is the resolution and where is the possibility of "brotherhood"? Wh have entered the present era, the one you call the Seventh Fire: the time of renewal and of working





toward brotherhood. Perhaps because it's just beginning it is hard to see. But the Native people are "retracing their steps" and reaffirming their bond with the earth and identifying again their responsibility as "Keepers of the Land". However there is that one more necessary event that must occur to complement this - the descendants of those "new-comers" who came must find within themselves that "spirit of brotherhood" with which they should have originally come. Surely, in seeing the Red Man as a brother he must also recognize the importance of what the Red Man believes about the land and the environment. Surely, as one who has lived in this land for thousands and thousands of years and developed a way of life in harmony and balance with the earth and creation, it is important and there is time for the white brother to listen to what his Red Brother has to say. Certainly this is an act of brotherhood.

I would personally like to believe that this Commission - these hearings - is more than an exercise to pacify the Native people while a way can be found to skirt around the demands that our team put forward so development can continue and this has been suggested about other Royal Commissions and about this one in some circles. I would like to think that this is more than simply a stalling for time or another Royal Commission that will be written up and sit on the shelves. I would like to believe that this Commission is sincere in its intention to listen to Native concerns and Native directives for resolution and change. I would like to believe that this is an exercise of true brotherhood. Only then will we be able to talk together in a meeting like this, and then perhaps our bond with the earth and the land might be acknowledged. Then our sacred and late responsibility to care for the earth might be





recognized.

In our creation story we say that woman was created first, not the man. This first woman, who is said to be our mother, the earth, she was the first woman who was created, she is our true mother. We teach our children that they don't belong to us, that they are only with us for a short time. We teach our children who their true mother is.

In this time of brotherhood, as my brother, will you do anything or be responsible in any way, directly or indirectly, in hurting or desecrating or causing the death of my mother and the mother of my children?

Thank you, sir.

THE COMMISSIONER: Thanks very much.

MR. WATKINS: Thank you, James. Your submission will be entered in our records as Exhibit No.193.

---EXHIBIT NO.193:

Submission of James Dumont,  
Department of Native Studies,  
University of Sudbury/Laurentian  
University.

MR. WATKINS: Ladies and gentlemen, we will adjourn now until 7:30 p.m. Those of you who would like to address the Commission during the evening session will have an opportunity to do so. Would you please come and see me. Thanks very much.

---Dinner adjournment.



---On resuming at 7:30 p.m.

MR. LASKIN: Apart from the schedule of speakers if you do wish to address the Commission perhaps you could just come down sometime during the evening and let myself know and I will make sure that you are put on the schedule.

Our first presentation this evening is by Dr. Greenbaum who is going to discuss with us the Sioux Lookout Zone Hospital Project. When we were up in Sioux Lookout we had a presentation from Dr. Gary Goldthorpe, who was the Director of that Hospital and Dr. Greenbaum is associated with the Project from the Toronto end and he is going to make a presentation to us.

DR. GERALD H.C. GREENBAUM

Your Honour and Members of the Commission.  
The following is a Poem by Iona Weenusk.

"H O M E

My home, where the aurora borealis  
Pulses with vitality,  
where the bright stars shine  
Against a midnight-blue sky,  
Where the full moon illuminates  
The Broad expanse of pine trees  
On which shrouds of sparkling snow hang,  
Where the snowbirds rest peacefully,  
Where the wild animals pad softly  
Looking around curiously or searching for prey.  
This is my home.



10 "Home, where the frost bites cruelly, despite  
The sun's shining vigorously.  
Where the dog teams race,  
Where the ski-doos glide across the ice  
And narrow snow tracks,  
Where the airplanes take off  
And fly against the fore of the rising wind.  
This is my home.

20 I cherish even more  
That land of freedom,  
Where I found that peace of mind  
That carefree feeling  
That intense life and beauty  
And that sweet contentment,  
With the knowledge  
That it was won so dearly  
And reserved for me.  
For this, I am thankful to the Great Manitou.  
30 May we learn through His great love, strength  
and wisdom  
To cherish our liberty and to live for peace."

40 "In the past six years the Department  
of Psychiatry at the University of Toronto has  
been involved in a program designed to provide  
psychiatric services to Indian communities in  
Northwestern Ontario. The program includes  
direct services, consultation and mental health  
facilitation through education and development  
of local human resources. Other departments of  
the Faculty of Medicine have been involved in  
varying degrees in the 'Sioux Lookout Project',



"a program of specialized health care delivery in collaboration with the Federal Department of National Health and Welfare, which was initiated in 1969.

"The Sioux Lookout Zone is an area of over 100,000 square miles stretching from Hearst, Ontario on the east, to the Manitoba border on the west, and from the Hudson's Bay on the north to the transcontinental Canadian National Railway line on the south. Sioux Lookout is the site of the 80 bed Sioux Lookout Zone Hospital which serves as the medical centre for the entire region with its population including about 10,000 Cree and Ojibway Indians. The majority of this population lives in small, remote villages. The major sources of income include: welfare, small commercial fishing operations, small sawmill operations, trapping, tourism, government service employment, manufacture of crafts, and co-operatives.

"The following are observations, opinions, concerns and recommendations of mine and of representative members of the psychiatric section of the Sioux Lookout Zone Project. Several of us have been visiting the same villages since the start of the program and we are now the longest continuing contact of the non-native service personnel in the villages that we visit.

"INTRODUCTION:

"I am addressing this submission to that part of the Commission's mandate concerned





10 "with the social, cultural and mental health  
needs of Northern communities and native  
people. I am presenting issues for consider-  
ation and further study which relate to  
mental health, which I believe are of funda-  
mental importance to the native people  
living in the north of Ontario, and which  
should be thoroughly explored by the  
Commission.

20 "The presentation will of necessity  
be brief, and will serve as a supplement to  
the submission of the Canadian Mental Health  
Association. My major concern involves the  
human psycho-social factor in economic  
development in relation to major industrial  
enterprises and expansion.

30 "It is my understanding that change  
in the ecological landscape with major indus-  
trial intrusions, and the intrusion to an in-  
creasing extent of southern Ontario life-  
styles into the north is probably inevitable.  
It is my conviction, furthermore, that the  
most destructive aspects inherent in rapid,  
exploitive, externally introduced, planned  
and imposed development, can be minimized by  
40 careful provision of some safeguards. These  
safeguards I believe include participation  
of the inhabitants of the affected area, and  
controls from within the area upon the rate  
of introduction of development, and upon  
form of development. Adequate social pre-  
paration can be studied and implemented by



"by means of provisions for education and training, and cultural as well as natural resource safeguards.

"The group that I represent is concerned with the prevention of further abuse and fragmentation of the social and cultural fabric of a people which has been already severely jeopardized, patronized and disparaged by white society. With new encroachments of an alien culture and socio-economic system and values into native traditional culture and life-styles, the existing support systems, already inadequate, will be further strained. This will result in further social and emotional turmoil and upheaval, as it has in the past.

"NATIVE MENTAL HEALTH PROBLEMS IN CONTEXT:

"The history of the Northern Indians in the context of white society has been marked by exploitation, patronage, and degradation. A condition of dependency by the Indian on the white man has been perpetuated, possibly since before the treaties negotiated from around the 1870's to the early 1900's. As a result of belittlement and oppression by the white man, in desperation the Indian looked to the white man for survival. It has been difficult for the Indian people to develop a sense of self-worth and autonomy while continuing to be dependent on a white system that has not



"often understood the unique character of the Indian culture, or provided adequate solutions to problems. White paternalism has not been adequately tempered with understanding of the need for development of self-worth, and recognition of the need to be part of decision-making processes. The defeatism and apathy among many Indians has not been addressed by white man's education, and continues to be reinforced by unrealistic comparisons with white man's ways of thinking about time, regimentation, planning for the future and even so far as life and death.

"Carlson has written that: 'The White Euro-Canadian lives in a society that is familiar and through centuries of cultural and institutional refining, specifically fashioned to his needs. While his problems coping with his society may be various in kind and intensity, and while he may become quite alienated from it, he is, in any case, living in a cultural community drawn to his specifications. By contrast, as evidenced by our social history, the 'average' Native person has been isolated from Mainstream Canada specifically Ontario for two to three hundred years. His cultural history has been profoundly different. As we know, Native people originally had access to most of the territory known today as North America. Nomadic hunters, their migrations were determined by the available supply of



10 "game or by inter-tribal conflict. The white man brought with him concepts of property, and land-holding which were alien to the Natives. The reserve system was, in retrospect, a form of deliberated segregation, often mutually agreed upon in the face of drastic incompatibility of cultures.

20 "The Native people, of course, were the losers in this arrangement. Their lifestyle of free, nomadic wandering was restricted to say the least. The reserve system curtailed geographic mobility thereby beginning an undermining of the very basis of their pristine hunting economy and culture. The mental health implications of this situation for the native population were grave, in their debilitating and their demoralizing effects. While some native people have succeeded in adapting to the dominant culture, more are floundering in their attempts to achieve a modus vivendi with the majority society.

40 "Moving into (and in) the white man's world is difficult for the northern Native person. The prospect is a source of discomfiture for many adolescents who often must attend a 'white' school (often hundreds of miles away) during the secondary phase of their education. Many never reach this phase of education. It worries adults with marginal skills, and unrealistic concepts of the white





10 "man's socio-economic and industrial system,  
who move to the city in hope of finding work.  
It is particularly difficult for a native  
youngster from an isolated northern community  
who has to adjust to the noisy, strange and  
hectic environment of our cities and the  
impersonality of our schools, in which their  
own passive behaviour makes them even more  
disadvantaged. After a brief exposure, it  
is not surprising that the young native  
quickly realizes that a workable adaptation  
20 to the white man's complex society will  
demand of him a brain-washing which could  
threaten his emotional stability.

30 "As heavily as the above dilemma  
looms in the native mind, other problems  
exist which make social integration even  
less inviting. There is much talk today  
among native spokesmen of 'cultural genocide'  
or cultural assimilation. Many native people  
feel that they can participate in Mainstream  
society only at the cost of their cultural  
identity. Most, to be sure, are initially  
more concerned about coping with their day-  
to-day problems of survival, physical and  
10 psychological, when they leave the shelter of  
their communities, the questions of cultural  
survival, their minority racial situation,  
peculiar legal status and special relation-  
ship to government eventually surface. The  
fear of cultural repression is also linked  
by many native people to grievances induced



10 "by injustices real or imagined, of past  
treaties, land expropriations, administrative  
treatment and racial prejudice. The feeling  
that his ancestral lands have been usurped,  
that he has been so confined, as to cause the  
distortion and degradation of his ancient  
culture, filters through the native sub-  
conscious, often eroding any inclination he  
might have to attempt social integration or  
mobility. Welfare, as a solution to Indian  
poverty, has meant that the native must  
accept his dependency on the white man. This  
20 seriously affects traditional family and  
kinship relationships.

30 "Brett has characterized native  
mental health disorders by their 'high inci-  
dence of alcoholism, depressive states and  
behavioral problems, a suicide rate more than  
twice the national average.' High rates of  
murder, violent death, rates of penal incar-  
ceration and recidivism, child and wife  
abuse and neglect, illegitimacy, poverty,  
gasoline and solvent sniffing are among the  
high indices of poor mental health. In our  
experience, the greater the proximity of a  
40 native community to a site of industrial or  
commercial development or white community,  
the greater the morbidity or incidence of  
problems with which we have been confronted.

"Indian children and youth have  
inherited a legacy of hopelessness and help-  
lessness. Fortunately, in recent years,



"there has been an upsurge of Indian political awareness and activism. For the most part, the young have been caught in a conflict of cultures. They perceive a mobility and fulfillment that is possible for whites, but not for themselves. They are trapped in a vacuum, between fading traditional skills, values and roles which have become increasingly unacceptable to young people, and a complex, confusing, unassailable and inaccessible white world. Many of their parents lacking skills valued in white society, are unable to compete with whites for jobs with high status and financial reward, and are faced with diminishing prospects for self-sustaining traditional means of livelihood because of deteriorating game and fishing resources. Native people of all ages who are not working simply loiter without self-satisfying outlets. They do not state opinions strongly, they are not competitive or aggressive, traits not highly valued by whites. The tools for inculcating children with self-esteem are blunted through generations of disuse. The lack of self-satisfying outlets for children and youth contributes to boredom and monotony. In this emotional climate, as with impoverished white children, outlets that are most accessible though self-destructive, such as solvent sniffing, alcohol abuse, violence and promiscuity become sources of pleasure, escape and excitement.

"Alcohol has been a quick and power-



10 "ful means of release for people who are usually stoical and controlled when sober. Most violent behaviour and violent deaths, occur in relation to alcohol abuse or other intoxication. Passive attitudes and feelings of impotence often neutralize the control of a community over its inhabitants. Overt chaos has been the common state of several communities.

20 "Although more enlightened attempts are being made to provide a realistic meaningful educational curriculum, significant gaps are still conspicuous between the presentation of a basically white middle-class school model and a program that is relevant to Indian culture and life-style.

30 "Any alteration in the physical environment represents a change not only in the native Indian's experience of the world, but also a change in how he experiences himself. Since the Indian identity has spiritual links with animals, rocks and plant life, any major intrusion into the environment that changes it significantly, represents an assault on the identity and self-perception of the native.

40 "RECOMMENDATIONS AND CONCLUSIONS:

"Along with the Canadian Mental Health Association's submission, we feel 'the need for humanly-scaled, locally-planned, initiated and controlled growth' in order to





"minimize the adverse effects of rapid externally imposed development.

"We recommend that the Commission consider fully, first, the human factor in the economic development equation and the psychosocial effects of major industrial expansion;

"And second, opportunities for developing local initiatives, and participation in development, while considering existing life-styles and rights to self-determination.

"More specifically, we recommend the direct and active involvement of native leaders in planning and control of development in and around their communities. We view this involvement as rehabilitative of a sense of self-worth and dignity.

"We recognize the need to provide training opportunities for the Indian, for new skill development, while ensuring the option for traditional forms of livelihood and distinctive training programs for youth who prefer the latter option.

"We recommend careful study of ecological factors as they pertain to both native livelihood and identity.

"The Commission should explore the viability of small, local enterprises or fragmentation of larger developments. Local zoning authority, subcontracting opportuni-



10 "ties, leasing rights or outright ownership  
by communities should be explored as possible  
means of fostering business and industrial  
expertise. This would start at a small opera-  
tion level, which is the level most likely to  
succeed, and would be in keeping with the  
relative lack of experience of natives in the  
area. This approach would facilitate greater  
independence, responsibility, and self-  
sufficiency of native people as well as  
enhancing a sense of dignity, and mastery over  
20 their own lives. Hopefully, boom-bust develop-  
ment which has not been successful in the past  
in providing steady work or training, can be  
obviated.

30 "The Commission should consider train-  
ing programs for native recreation personnel in  
order to provide recreational outlets,  
especially in isolated villages. The focus  
should be on children and youth with programs  
developed to enhance skill and character  
development. Increasing the availability of  
self-satisfying outlets would increase self-  
esteem, and could help to diminish self-  
destructive or violent behaviour, and provide  
40 opportunities for leadership.

"Provisions should be sought for  
modifying educational programs in consultation  
with parents and community leaders. The  
objective would be to make teaching methods  
and programs maximally relevant to the way



"most students live and are likely to live in later life.

"I have taken the point of view that change may be inevitable. There are victims of the cultural conflict as described and simplistic solutions clearly will not provide a panacea for the human problems of the north. My hope is that this will in no way deter this Commission from its quest for an evolutionary constructive transition maintaining the primary focus on responsibility, non-dependence and dignity for all citizens.

"The Commission by making extended visits to representative communities, will be able to further study alternative ways and means of using natural resources, and allow for further informal discussions of such issues as health care, the interests of children, and issues concerning women's rights.

"Indians must attain increasingly high standards of education to be able to compete in a discriminating job market and industrial community. They must develop independence and leadership through greater responsibility and enhance self-esteem. Although isolation perpetuates disparities and prejudices, ways must be found to harmoniously compromise cultural identity preservation with socio-economic growth and development.

"I trust that the issues which I have discussed will be of interest and concern to



"the Commission. I offer the services of our group to the Commission if there is a perceived need for our group related to research or for psychiatric opinions pertaining to native mental health."

Thank you.

10 MR. LASKIN: Thank you, Dr. Greenbaum. I wonder if I could ask you one question. I wonder what the experiences of your projects have been with the use of psychiatry and psychology amongst the Native peoples, particularly, where Indians can perhaps understand or you can understand the unique Indian cultural characteristic?

20 DR. GREENBAUM: We are there with the permission of the Indian communities and are continuing to return on their invitation. We are not sure exactly if we are doing anything right or what we are doing right, but so far we appear to be welcome. I think up to now and I will speak for myself, I can say that I have been getting more out of the experience than I have been giving. I feel  
30 that it will probably take many years of understanding before I can actually feel that I am making a valid contribution, but I do believe that they have been helpful in gradually giving me some understanding. There are difficulties, very often interpreters have to be used because not many of us are agile with their language or dialects.

0 As I pointed out at the beginning of my submission our services are varied. I don't think the primary aim or service is always to provide an individual or personal treatment; I think more so our aim is to educate and to develop local resources in the communities that we visit, people that will gradually feel more comfortable talking and thinking about problems and gradually feel some confidence





that within the context of their community and within the context of their human resources they have the ability to provide solutions and give each other support and sustain one another through very adverse circumstances.

MR. LASKIN: Thank you, Dr. Greenbaum.

THE COMMISSIONER: I don't want to put words in your mouth or to simplify this more than you wish to, but from what I understand you say based on your experience and the experience of your colleagues there's not much doubt as to what the social impact will be on the immediate development of the north.

A. That is a very strong conviction that I have and that my colleagues appear to have.

THE COMMISSIONER: It doesn't really have to be studied in order to know what that impact will be, your experience is that it is obvious --

A. The impact is obvious in terms of past history and experience where these changes have already occurred. What needs to be studied are the ways in which the impact can be lessened and the adverse effect can be minimized.

THE COMMISSIONER: Thank you very much Doctor.

MR. LASKIN: I would like to enter a copy of your written brief into our record as Exhibit No.194.

---EXHIBIT NO.194:

Submission of Dr. Gerald H.C.  
Greenbaum, Department of Psychiatry,  
University of Toronto.

MR. LASKIN: Our next schedule presentation is by Dr. Cliff Williams on behalf of the Ministry of Community and Social Services.



Dr. Williams, before you start, I wonder if you have any extra copies of your presentation?

DR. WILLIAMS: No, I don't, I gave them to the offices of the Commission today and I don't know whether they got them here.

MR. LASKIN: They may not have found their way here then. Please proceed, Dr. Williams.

DR. CLIFF WILLIAMS

In this brief we are responding to a request from you that we make this presentation and we can understand that because social services are a large factor in the life of the people who live in the area north of 50°, so in this brief we offer you a description of our services and make a few comments, but we don't at this stage make a recommendation.

As you probably know there is a wide variety of social services and we don't attempt to describe them all here and I certainly am not going to attempt to describe them all.

Also, the administrative structure is quite complex in that there are four levels of government involved, including the government of the Indian Band and there are private agencies involved also. In this brief we have only referred to the area north of 50°.

Now, in that area our largest program is what we call Income Maintenance. These are living allowances paid to those who are unable to support themselves and there are two types of living allowances; there is general assistance, which is generally for short-term and there is family benefits and allowances which are intended for long-term cases.

Taking Ontario as a whole, about 1½% of the



receive general assistance population/and about 2.8% receive family benefits so there is about roughly 4% of the population who are receiving these welfare benefits.

Now, in the area north of 50° the situation is outstandingly different. There are six municipalities in the area and the incidence of welfare assistance in those six is just about the same as it is anywhere else in the province.

In the unorganized area and I believe you understand what I mean by "unorganized area", in the unorganized area there is about 26.1% of the population who at some time of the year at least receive these welfare allowances.

On the Indian Reserves there is something about 50% of the total population who at some time of the year at least receive these welfare allowances. Now we know that there are seasonal variations, in some areas there is as much as 100% variation but we have not studied these variations to see just how much they go up above the 50% or down below it. The 50% I guess is somewhat of a medium figure, and because we have not completed our study in the area we are not entirely sure how much this costs annually but it is something in the neighbourhood of \$7 million annually.

Now that is the two welfare allowances for the total area north of 50°.

We note also that there are other social services in the area; there are 7 to 8 Nurseries and this is becoming a growing service in that area.

We describe also the work of the Children's Aid Society which is the only private agency in the area although they are generally-speaking supported 100% by





government.

We point out that there are no institutions in the area like Homes for the Aged and if people need institutional care they generally have to come south.

10 In concluding this brief, virtually what is in our brief, I would like to say that we are concerned about the extraordinarily high incidence of income maintenance in the area, but we frankly don't know what we can do about it because our remedial programs depend on employment being available. We can rehabilitate people but if they are going on to lead a normal satisfactory life, at least in our culture, they generally have to go on to some form of productive employment and as we perceive it many of the communities in the area have no adequate economic base. This we perceive as the fundamental social problem, the lack of economic base, and it is quite frustrating for us to try to do any remedial work because we cannot guide people on then to a satisfactory productive life. The only thing that we do suggest to the Commission is that, and I am sure you have already thought of this on your own, that some study should be done as to how the people in the area actually gain their livelihood; to what extent is the area growth producing, to what extent is it self-supporting and to what extent is it dependent on government money from one source or the other, including welfare. I think that would be an essential question to answer before one went on to make any judgments about the economic development of the area.

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Now because of the lack of employment in the area we expect that the incidence of income maintenance or welfare assistance will continue to be high. Social Services is not a job creating agency, so we don't go in and create





jobs, we have to depend on the employment that may be available in the area.

We hope that our services will continue to improve step by step, we do not have anything spectacular planned for the area but there has been a continuing improvement from year to year and we hope that will go on.

MR. LASKIN: Thank you, Dr. Williams.

THE COMMISSION: Thanks very much Doctor and we will find that brief. Thanks very much.

MR. LASKIN: We will find it and enter it in our records as Exhibit No.195.

---EXHIBIT NO.195: Submission of Ministry of Community and Social Services.

MR. LASKIN: Our next speaker is Mr. Patrick Dare, who will be speaking for the Canadian Coalition for Nuclear Responsibility.

PATRICK DARE

Mr. Justice Hartt, I am Patrick Dare representing the Canadian Coalition for Nuclear Responsibility. Our group is the largest environmental coalition in the country, comprised of some two hundred communitygroups across the land. The various groups which make up the coalition are church, fishermens', farmers', and womens' groups. I am here to voice the concern of our members about the northern environment of this province. We are grateful for the opportunity to present our thoughts to the Commission here tonight.



10 "Since its inception in 1975, the coalition has discovered that the environmental issue is holistic. The inter-dependent nature of the environment has meant that our coalition has broadened its view of the environment from the specific issue of nuclear power to the wider issues of alternative energy sources, the social and economic consequences of development and the broad environmental picture generally. Therefore, it is with great interest that we view this Commission.

20 "As our society evolves, we discover that due to the increasing demands of contemporary lifestyles, accompanied with the realization of the finiteness of resources, and the careful balances of the natural world; energy has become a crucial issue in our future.

30 "Without careful consideration, our energy future could be a damaging fact of life, should we hastily choose the incorrect energy path. It is absolutely critical that one realizes the central role of energy policy in future development.

40 "The most pressing developments in the energy field for the north are the ever increasing energy demands of a very powerful southern community. Without a drastic conservation strategy this element will become even more central to the north's future than it already is. Energy now, is the focal



"point for the interface between the southern and northern communities of Ontario.

"Already, the north is becoming aware of the immediate importance of energy through such projects as coal-fired stations presently in existence.

"Future northern projects are largely energy projects such as the Albany river system project, or, the Polar Gas project. If not energy projects, they are energy intensive endeavours such as that of Reed Paper.

"Of course, our paramount concern is the future of the north in relation to nuclear power. The possibility of reactor development in the north seems more likely as southern resistance to the nuclear path grows.

"Of immediate concern is the problem of nuclear waste management, which has been accentuated by Dr. Hare's recent report to the federal government. Dr. Hare writes,

" '...remoteness from settlements will probably be preferred by most members of the Canadian public. Few people want to see the repository close to their own homes. Hence the inhabitants of densely settled southern Ontario are likely to opt overwhelmingly for disposal in remote, central or northern areas ...' (1)

"The alarming truth is that Dr. Hare's comments are quite accurate. Therefore, nuclear waste management must be of essential concern to the north, and therefore, to this

1) Hare, F.K., The Management of Canada's Nuclear Wastes, EMR 1977, p.55.



"Commission.

"While there is no proven method for the safe disposal of nuclear wastes, resistance in the south clearly indicates the real possibility that the politically weak north will become the dumping ground for that which is politically unacceptable in the south.

"In the broader issue of energy generally, one sees that the north possesses the opportunity to follow its own energy path, learning from the mistakes of the south. Intensive centralization of energy sources is now being questioned. The endless spiral of consumption is also being examined.

"In a recent report by the Science Council of Canada on the 'conserver society', decentralization and sensible consumption patterns were encouraged.

"The report examined the concept of 'total costing' which recognizes that patterns of development and consumer growth have costs beyond those of the manufacturer. Costs to society, whether they be economic, social, or physical, must be taken into account. Our coalition advocates responsibility in growth, and the recognition of future human costs.

"This Commission has the opportunity to examine alternatives in energy and lifestyles. Energy self-sufficiency would be a





"worthy goal for the north. Appropriate alternative technologies such as wind power should be examined. Any study of a contemporary society and its environment will inevitably lead to a confrontation with the energy element in the life of a community.

"It should be noted at this time that in Ontario, the Porter Royal Commission on Electric Power Planning will likely not be active in an intensive manner in the north. We feel that this Commission should investigate the energy issue as it relates to the particular culture, lifestyles and problems of the north.

"Our coalition views this Commission as historically significant, in the lineage of the Berger Commission. We wish the Commission well in its monumental task, and hope that we will be able to contribute to its success, in the name of the present and future communities of our society."

Thank you.

THE COMMISSIONER: Thank you, Patrick.

MR. LASKIN: We will enter a copy of your brief in our records as Exhibit No.196.

---EXHIBIT NO.196:

Submission of Canadian Coalition  
for Nuclear Responsibility.

MR. LASKIN: The next presentation is I believe by Mr. Paul Kennedy speaking on behalf of The Association of Concerned Torontonians Inquiring into Ontario North.



PAUL KENNEDY

10 Mr. Chairman, Mr. Commissioner, in light of the fact that we've heard about problems concerning nuclear proliferation and we also heard the submission to the Commission from the Department of Psychiatry, University of Toronto, I am somewhat nonplussed by the fact that concerned Torontonians also fit into this list.

20 "A.C.T.I.O.N., the Association of Concerned Torontonians Inquiring into Ontario North, is a group of interested and committed citizens which evolved out of the Ontario North Today Programme in Toronto, during October 1977. While currently residents of Toronto, most members of the group have a long-standing interest in Northern Ontario. Some have lived there. Some have worked there. All are concerned with the issues of Northern Development. We meet regularly and often to discuss matters which immediately affect the northern sections of the province, and to consider the potential repercussions of northern development upon the province as a whole. We are concerned about the rights of native peoples north of the 50th parallel. We are also concerned about the manner in which southern interests are affected by the issues within your mandate. We, therefore, support the right of all Ontario residents to make a meaningful contribution to the Royal

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"Commission on the Northern Environment.

"The scope of your mandate demands that this right be recognized. Although of immediate and crucial concern to the people north of the 50th parallel, the development of provincial resources cannot help but affect the lives of people throughout the province. Indeed, since northern resource exploitation is often rationalized in terms of southern needs, it is incumbent upon interested southerners to examine and question such needs. The results of this examination should help your Commission to decide whether the purported benefits of resource development, enjoyed mainly by the south, can justify the environmental, economic and cultural costs of resource exploitation, experienced mainly in the north. The effect of various forms of development upon the northern environment is therefore a fundamental issue for the consideration of the province as a whole.

"This large issue can be broken down into smaller component questions which the Commission ought to investigate. What have been the costs of current approaches to resource development? -- to the provincial taxpayer, in terms of direct taxation and indirect tax subsidies? -- to the affected population, in terms of boom-bust economic cycles, and the resultant erosion of traditional forms of social livelihood? -- to the province itself, in terms of the devastation of its physical environment?



10 "What have been the benefits of current approaches to resource development? -- in terms of stable job prospects? -- in terms of profits derived from capital investment? -- in terms of a planned and rational usage of both renewable and non-renewable resources in the province? How have these costs and benefits been distributed among the population of the province? Furthermore, are the real economic benefits not, in fact, flowing beyond our national borders? Such questions are concerned with past and current patterns of development.

20 "Beyond this, your Commission also has a mandate to investigate alternatives for the future. In the long run, this may be the most important aspect of your deliberations. Are development proposals for the north -- specifically, projects like the Reed Paper Cutting Area and Mill Complex, the Polar Gas Pipeline, the 30 Onakawana Lignite Mine and Power Plant, the Five River Water Diversion and Power Development Plan, and large scale Uranium Exploration Schemes -- are these significantly better historical patterns of development? Have alternative forms of forestry management and processing, and energy 40 or mineral extraction more in tune with the natural environment, been either tested or studied? In short, what kind of development will best serve the people of Ontario in the future?

"These are not simply economic issues about resource extraction in the north. They





10 "raise questions about our political process,  
and the way in which decisions are made within  
this province. These questions also fall  
within your mandate, and demand the attention  
of your Commission. How can the political  
structures of the province be decentralized to  
ensure that all of the people of Ontario have  
a meaningful input into the decisions which  
affect their lives? How can the people who  
are most directly affected, but who have  
traditionally been denied any input, gain some  
measure of control? How can your Royal  
20 Commission ensure that the opinions of the  
people of the province are heard, respected,  
and acted upon?

30 "These questions, and the larger  
issues which they address, are always difficult  
and sometimes uncomfortable. They are nonethe-  
less fundamental to the mandate of the Royal  
Commission on the Northern Environment. They  
are crucial to the future development of this  
province. The investigative hearings of your  
Commission should provide the people of Ontario  
with an opportunity to examine the complex  
40 matter of environmental development, and thereby  
to consider and perhaps change the future direc-  
tion of our society. As a group, we look  
forward to this chance to reflect upon these  
issues, to examine all viable options, to  
formulate our position, and finally to articu-  
late our fears, our hopes and our proposals.  
We believe that it is our right to do so. We



"know that it is your responsibility to ensure that this is possible.

"To that end, we would like to make the following suggestions about the format and structure of the Commission:

10 "FIRST, BECAUSE THE ISSUES INVOLVED ARE PROVINCIAL IN SCOPE, IT IS ESSENTIAL THAT HEARINGS BE HELD THROUGHOUT THE PROVINCE. Since the people north of the 50th parallel are most obviously and directly affected, every person in every northern community must be given an opportunity to be heard. Since your decisions will also have important ramifications throughout the south, hearings should likewise be convened in every southern community which expresses an interest. Unless you are willing to do this, your ultimate recommendations will be based upon an incomplete sampling of concerned opinion within the province.

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30 "SECOND, THE COMMISSION SHOULD INSURE FULL AND EFFECTIVE PUBLIC PARTICIPATION WITHIN THE HEARINGS. The schedule and the agenda of the Inquiry must remain flexible enough to permit all concerned people to make presentations to the Commission. Sufficient advance notice of sessions, I repeat that - sufficient advance notice of sessions and adequate funding for any potential contributors are necessary in order to ensure that people have the time and the resources to prepare their submissions. Otherwise, your recommendations once again

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"run the risk of reflecting an inadequate cross-section of public opinion within the province.

10 "THIRD, THE COMMISSION HAS A RESPONSIBILITY TO INTERPRET ITS MANDATE LIBERALLY. It should carefully examine the potential individual impact of all proposed major development projects, as well as the potential cumulative impact of wide-scale development in the north. Steps should be taken to publicize all available information about known projects. At the same time, the Commission should actively investigate rumored projects about which little is currently known, and should make any uncovered information available to the public.

30 "The Commission must not arbitrarily restrict itself to issues and proposals north of the imaginary line known as the 50th parallel. It should consider the environmental impact of development upon adjacent areas, and upon such Northern Ontario centres as Kenora, Dryden, Wawa, Timmins, Sudbury and North Bay. Such centres provide case studies of historical development in the north. They will also feel the immediate impact of any decisions about development north of the 50th parallel.

40 "FOURTH, THE COMMISSION SHOULD FUND RESEARCH INTO TWO MAIN AREAS UNDER ITS JURISDICTION.



10 "It should support an in-depth study into the economic impact of northern development. It should also provide for an examination of the political processes which ultimately result in decisions about northern development. These studies should be carried out by qualified researchers, independent of the Commission.

20 "FIFTH, THE COMMISSION MUST FOSTER PUBLIC AWARENESS OF ITS MANDATE, AND OF THE ISSUES SURROUNDING NORTHERN DEVELOPMENT. To date, little progress has been made in either of these areas. The Commission should look into the possibility of developing a programme to increase public knowledge about northern development. This programme could be organized through existing interest groups at the community level. Such groups would be able to plan a programme suitable to the specific needs and resources of their individual communities.

30 "FINALLY, THE COMMISSION SHOULD USE ALL OF ITS INFLUENCE WITH VARIOUS LEVELS OF GOVERNMENT TO DEMAND A MORATORIUM ON ALL MAJOR RESOURCE DEVELOPMENTS IN NORTHERN ONTARIO, AT LEAST UNTIL YOU HAVE HAD THE TIME TO PREPARE YOUR FINAL REPORT. Similarly, the Royal Commission must take precedence over any ongoing environmental assessment processes which might reach independent decisions about major northern development projects. Otherwise, your Inquiry

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"runs the risk of becoming a hollow travesty, and the lives and opinions of affected people throughout the province become irrelevant to its conclusions.

10 "The Royal Commission on the Northern Environment provides a unique opportunity to examine and question the fundamental ethic which directs our society. People throughout the province have both a responsibility and a right to respond to this challenge. The need for self-expression and self-determination which has already been articulated by the  
20 native peoples north of the 50th parallel, is matched by the similar need of Ontarians in the south for a viable input into the decision-making process. Ultimately, our society will be judged as good or bad, not on the extent of its material advancement, nor on the level of its technological achievement, but rather on  
30 its willingness to define these lesser matters as contingencies in the more important pursuit of a good and ethical life. To the extent that your Commission is a means to this end, you can expect our continuing involvement and support."

40 MR. LASKIN: Thank you Mr. Kennedy. Might I just ask you a couple of questions.

Your third suggestion where you suggest that this Commission should examine the impact of all future major developments. In light of the fact that most of those developments will be specifically assessed under the



Environmental Assessment Act, do you see any different role for this Commission to play in relation to the issues of those projects?

10 A. One of our suggestions was that all on-going or continuing assessment projects at the moment be suspended until this Commission's present priorities, has the opportunity to examine those projects and I think that may answer your question.

MR. LASKIN. Are you suggesting that this Commission supplant or replace the assessment process under the Environmental Assessment Act?

20 A. I am suggesting that if this Commission takes its mandate seriously it has a responsibility to do so.

MR. LASKIN: And the ongoing assessment under the Environmental Assessment Act should not proceed?

A. Not to the extent that they might in anyway compromise the mandate of this Commission.

30 MR. LASKIN: Thank you, Mr. Kennedy. We will enter a copy of your presentation as the next exhibit in our proceedings, 197.

Mr. Commissioner, I understand there is some hot coffee outside and it's been there for a few minutes and I suggest that we take a brief coffee break and we will resume again in ten minutes.

40 ---EXHIBIT NO.197:

Submission of The Association of Concerned Torontonians.

---Brief Recess.



---On resuming:

10 MR. LASKIN: Ladies and gentlemen, I presume we are ready to resume. I would like to call on Dr. Paul Aird who will be making a presentation on behalf of the University of Toronto, Faculty of Forestry and Landscape Architecture.

DR. PAUL AIRD

20 Mr. Commissioner, members of the Commission and guests of these hearings. This submission to the Royal Commission on the Northern Environment is presented by the Faculty of Forestry and Landscape Architecture at the University of Toronto. Present this evening are the Dean of the Faculty, J. Peter Gordon, Professor Martell, David Martell, who is co-Chairman of the group that prepared this submission and other members of the Faculty including students.

30 "The Faculty is primarily concerned with teaching undergraduate and graduate students and with forestry resources research. Subject areas include soils, silviculture, ecology, forest management, forest insects and diseases, wildlife, parks and recreation, harvesting, policy, fire management, wood  
40 science, land use and landscape planning -- all of which relate in part to the northern environment.

"There is a consensus within the Faculty of Forestry and Landscape Architecture on the following topics relating to the Royal



"Commission's mandate. Our submission is intended to list some of the pertinent issues facing forest resource managers in Ontario.

"1) Support For the Royal Commission On The Northern Environment

"We support the Royal Commission on the Northern Environment. Our collective experience in teaching and research leads us to believe that there is a strong relationship between public understanding and political action. We believe the important outcome of the deliberations of the Royal Commission on the Northern Environment would be an improvement in public understanding which will lead ultimately to better management of our natural resources. In fact, we suggest that the entire cost of the Royal Commission's activities will be more than offset by gains in public understanding which will result in better resource management. Accordingly, we recommend that all public reports and documents arising from the Commission's activities be made easily available to students and teachers throughout Ontario.

"2) Constructive Review Needed to Update Natural Resource Legislation

"A constructive review is needed to update natural resource legislation. For example, the disposition of timber rights in Ontario is administered under the authority of the Crown Timber Act. We believe the procedures used to





"award timber rights are unsatisfactory because they neither provide for the disposition of large tracts of timber on a competitive basis, as in the Reed situation, nor do they provide for discussions by people affected by implementation of the proposals. As a result, it is now imperative that the legislation under which our natural resources are dispensed be carefully scrutinized. A critical review is particularly important for natural resources of a renewable nature, as are forests and wildlife populations, which can be profoundly affected by mismanagement of the forest lands which sustain them.

"3) Changing Responsibilities for Forest Management

Should the government be responsible for all management on all public lands? We are aware that, arising in part from the Armson report on 'Forest Management in Ontario', discussions between the Ministry of Natural Resources and the forest industry are proceeding with a view to delegation by the Crown of forest management responsibility for part of these public lands. This should not preclude an examination of what we believe is the most important and basic consideration by the Royal Commission; that is, the entire matter of management responsibility of renewable resources on Crown land.



"4) Support Needed Both For Planning and Implementation

"We have seen examples of good planning in Ontario discouraged by lack of political commitment to implement the plans. We suggest that it would be revealing for the Royal Commission to study the relationship between development of plans and commitment to their implementation. Two suggested areas include: (a) Forest production, which includes regeneration, where the government policy proposed in 1972 was only 50% funded in 1977. This information we obtained from the Submission by the Ministry of Natural Resources to this Commission in November. And (b), another example, the program to preserve and conserve Ontario's threatened and endangered species, which is supported by the Endangered Species Act, 1971, but which seems grossly underfunded.

"5) Intensive Forest Management In The North Needs Further Study

"The Ministry of Natural Resources has indicated to the Royal Commission that intensive forest management is planned for this particular area but not all forest lands have the potential to be managed intensively. There are extensive areas of wetlands and of shallow soils over bedrock in the north. Experience south of the 50° latitude indicates that these soil types are extremely sensitive and it is questionable if intensive forest



10 "management could be practiced on these lands. Undoubtedly some soils within the region have the potential for intensive forest management but, before development occurs, there should be a delineation of lands capable of supporting intensive forestry and of lands which would be extremely sensitive to disturbance. The primary problem is the scarcity of adequate information on the soils, climate, vegetation and wildlife of this region and the effects of intensive forest management. Development of northern forest resources must be undertaken together with an information gathering system which will allow for proper management decisions.

20 "6) Review Fire Management In The Boreal Forest

30 "A constructive review is needed of the fire management policy in the Boreal Forest. Forest fire management in northern Ontario is the responsibility of the Ministry of Natural Resources. About 30% of the land north of 50° is managed to exclude wildfire. This means that all wildfires that are detected are aggressively suppressed, if there are sufficient resources available. On the 40 remaining 70% of the land only those fires that are thought to pose a threat to human safety or property are fought. History suggests that the Ministry of Natural Resources will expand the policy of wildfire exclusion north of 50°. Although fire has often posed



10 "a threat to human safety, property and valuable forest resources in populated areas, fire is a natural force that, under certain conditions, can be beneficial and can benefit forest regeneration in the Boreal Forest. We see little need to spend large amounts of money to extinguish fires that may be beneficial to society.

"7) Enhance The Unique Landscape Elements Of The North

20 "The qualitative aspects of landscape 'North of 50' need consideration in the planning process. The identification of historic and unique landscapes, both natural and man-made, is required to preserve landscape elements for future planning. The use of vegetation for shelter belts in the north is important, as well as developing forms of dwellings and architecture responsive to the northern climate and to the northern people. Also important is landscape rehabilitation following extraction to encourage the re-establishment of desirable vegetation and wildlife. The development of a comprehensive landscape management policy for Northern Ontario is needed to reflect present and future needs of the northern inhabitants.

40 "8) The Need For Natural Areas In The North

"There is a need for natural areas in the North. We must harvest resources to live yet there is a compelling need to harvest





10 "wisely. A basic step in improving resource  
use is to compare harvested areas and pro-  
ducts with those of a valid reference area.  
The reference area is kept as natural as  
possible and large enough to show the effect  
of natural processes. There should be as  
many natural areas as there are broad types  
of forests in the north. Some areas should  
be the size of major watersheds. The com-  
parison of the harvested and reference areas  
will show the effect of harvesting and pro-  
vide a benchmark against which to measure  
20 improvements in methods of harvesting and  
production.

"9) Support For Local Participation In  
Resource Management

30 "The involvement of the regional  
inhabitants in the development and manage-  
ment of the natural resources of the north  
is essential. This will require inputs of  
capital and technology which generally are  
not available within the region itself.  
It should be kept in mind, however, that  
the resources being developed and managed  
are themselves a form of capital, and I'd  
like to repeat that phrase - the resources  
being developed and managed are themselves  
40 a form of capital. Both regionally and  
provincially there must be a commitment by  
the Province for the reinvestment of some  
of this capital back into the management  
of these natural resources, and this re-



"investment should largely involve local industry and local people. Training and educational programs must be mounted where necessary to ensure the effectiveness of such reinvestments in the north.

10 "10) Priority Status To Maintaining Ontario's Biological Resource Base

"Maintaining the ability of Ontario's biological resource base to contribute goods and services in perpetuity should be the highest priority in the Province. Otherwise you are claiming the present people are more important,

20 so I repeat, maintaining the ability of Ontario's biological resource base to contribute goods and services in perpetuity should be the highest priority in the Province. If the Royal Commission would accept this philosophy, then its mandate could become easier to fulfil. For example, we understand a major task of the Royal Commission is to evaluate the environmental impact of major new enterprises and undertakings. We suggest instead the development and implementation of sound

30 resource management policies and practices to ensure that the biological productivity of the northern environment is maintained, and that all enterprises and undertakings be required to conform with the guidelines that will make this possible. Giving

40 priority status to maintaining the biological



"resource base of the northern environment is considered essential to meet the long-term continuing needs of both the people of the north and of the south.

"11) Ontario Needs An Annual Focus On Its Changing Biological Resource Base

"In conclusion, Ontario needs an annual focus on its changing biological resource base. We understand the Royal Commission plans to suggest ways to monitor the environmental effects of undertakings in the north. A new approach we suggest is to initiate the preparation and presentation of an annual biological report. This would include the appointment of a biological auditor responsible to present an annual report to Parliament on the biological condition of Ontario's lands and waters. A parallel with the financial world is the Provincial Auditor's report on the current financial situation. We maintain that Parliament and the people need an annual focus on Ontario's changing biological resource base and propose the annual biological audit concept as a feasible way to monitor change."

Mr. Commissioner, on behalf of the Faculty of Forestry and Landscape Architecture, University of Toronto, I am pleased to present this submission to the Royal Commission on the Northern Environment.

THE COMMISSIONER: Thank you, Dr. Aird.



MR. LASKIN: Doctor, could I ask you one or two questions. You think that not all forest lands have potential to be managed intensively. Are you able to ascertain for us what approximate percentage of forest lands north of 50° is able to be managed intensively in which effective regeneration could take place.

A. No, I'm sorry I cannot. One of my colleagues may be able to. It's a difficult question.

MR. LASKIN: I appreciate that and particularly --

A. Because we're talking as well about accessible forests and productive and non-productive, some that's non-productive could be productive with better management.

MR. LASKIN: What is effective regeneration in northern Ontario and what is the approximate life span or the approximate regeneration span?

A. Well, the trees live a very long age, several hundred years, but on management you normally manage them on a rotation of maybe 80 years and regeneration frequently fails in Ontario for a variety of reasons, lack of seed, weather conditions, problems with insects and rodents and things of this sort so that there are real failures and roughly a third of the harvested forests in Ontario are not adequately regenerated.

MR. LASKIN: You also talk about responsibility for forest management<sup>and</sup> as I understand the present legislation that's largely a government or Crown responsibility. I'm wondering whether you have any personal views on that issue or whether there is any consensus amongst the Faculty in which you are a member as to who should have that responsibility?

A. I can't speak for the Faculty, my own personal view is that it has to be a joint-relationship





10 between the industry and government. The people working in these areas are largely working for the forest industry and it's the government that takes the bulk of the profit from the forests when they take 50% in tax from the company and other stumpage dues and things of this sort so they really derive most of the profits so this is what we are urging -- that this capital that is removed, part of it be returned to the local people and reinvested - biological capital to purchase continuing materials.

THE COMMISSIONER: Thanks very much, Doctor.

MR. LASKIN: I would like to enter a copy of your written brief as our next Exhibit, 198.

20 ---EXHIBIT NO.198:

Submission of Faculty of Forestry  
and Landscape Architecture,  
University of Toronto.

MR. LASKIN: The next speaker is Dr. Graham Beakhurst who will be speaking as a member of the President's Advisory Committee on Northern Studies at York University.

30 DR. GRAHAM BEAKHURST

"Mr. Commissioner, this brief is presented to you by members of the President's Advisory Committee on Northern Studies at York University."

40 Our membership is drawn from not just the Faculty of Environmental Studies but includes teaching faculty members from the province of Biology, Geography, Political Science and the Faculty of Law.

"You have already heard from our students ..." - and indeed, Mr. Commissioner, some



dozen or so of them are here this evening along with my own Dean to keep me honest, - "...we have no intention of repeating their recommendations, with which we are in a large measure of agreement. Rather we would like to take this opportunity to indicate our own thinking about the inquiry and to speak about its task and performance to date.

"It has been said in the Press that your work is more difficult, less focussed and perhaps less relevant because there are no longer any dragons to slay. We take a different position, that the absence of specific, large-scale development proposals to be assessed, offers this inquiry a unique opportunity to help fashion the framework for the future of a large part of this province and perhaps even this country. The primary question before this inquiry is one of policy - of a policy environment and of policy options, constraints and outcomes. Such an exercise depends to an extent upon research and study, but also to a high degree upon trust. The people of the north will only discuss policy questions upon which their future rests if they trust this inquiry. Whether justified or not, the impression is abroad that this inquiry is much like any other group of government or business interests that flit in and out of the north and have little appreciation of its pace, its style and the conditions of its highways. If this image is not laid to rest, no amount of research and inquiry will



"establish the trust in the north and the support in the south that will be essential to the implementation of any recommendations you may make.

10 "With respect to procedure therefore, we recommend that you, Mr. Commissioner, devote some of the coming months to a personal, informal tour of the region; that you visit northerners in their own homes and their own communities without the trappings of a formal inquiry; that you make a major effort to gain personal insight and the trust of northerners as a vital basis upon which to build the more formal aspects of this inquiry. In addition, it may well be advisable, depending on the outcome of this tour, to divide the proceedings of the inquiry into three parts; formal hearings held in the north to consider expert testimony and opinion; informal, community  
20 hearings in any location where northerners express a desire to hold them; and semi-formal hearings in the south where the rest of the province has an opportunity to express its views and to hear yours. To facilitate both our first recommendation and the community  
30 hearings, we recommend the early appointment of a staff member to pave the way for this delicate and critical aspect of your work.

40 "With respect to the substance of the inquiry, we believe that the issue of equity and equality is of paramount importance. This



10 "question must be considered within a model  
of interdependency, interdependency between  
the north in transition and the south, also  
in transition under the pressure of economic  
decline. The interdependency of the future  
however must be based on mutual advantage,  
not upon the real and perceived exploitation  
of the hinterland by the metropolis. If  
this ideal is not clearly articulated by the  
inquiry, you will, we believe, inevitably be  
faced with the alternative of an intransigent  
demand for self-determination by northerners.  
20 If the demand for equality is not met, the  
future is certain to be one of increasing  
social pathology in the north, and increas-  
ingly strident demands for independence,  
backed inevitably by the threat of violence.  
It is, we feel, important for you to under-  
stand how this may come about.

30 "The extraction of economic surplus  
from the Canadian hinterland is a hallowed  
tradition from the first days of exploration.  
The removal of this surplus leads directly to  
dependency, and a deepening dependency as  
those living on the frontier are dispossessed  
40 of their traditional lands, livelihoods and  
lifestyles, and encouraged, if not obliged,  
to participate in and orient themselves to  
the life of a high-intensity, high consumption  
market society. People in northern Ontario  
are now exposed or about to be exposed to the  
same media, the same idealized models of





"behaviour as us, their children socialized in just the same as our own in the south. It is no surprise then, that they come to make similar demands upon society. At the same time their economic surplus continues to be extracted and exported, with little or none of this surplus value remaining in, or returning to the north for redistribution there as the basis for a more self-sufficient regional economy.

"As dependency increases, social pathologies intensify as the gulf between expectations and their realization widens. The situation is further aggravated when the process of resource extraction not only removes surplus economic value, but adds very real diseconomies to the region in the form of a polluted environment. Social pathologies increase, and are met initially by demands for increased social services and increased levels of transfer payments to cope with deepening dependency. Unfortunately, even as these are provided, the situation becomes worse. Improved social welfare, alcohol education programmes, better schools and health care; these seem to make few dents in a society in an accelerating decline. Thus, the demands for these services are slowly transformed into the single demand for self-determination, as hinterlanders come to the conclusion that their problems are not, after all, entirely



10 "of their own making, but arise because they are a colonized people who have lost control over their land, their resources and their lives. Self-determination comes to take precedence over all other demands for ameliorative measures.

20 "This is not yet the major demand placed before this inquiry, but there is no doubt that it will be unless you can come up with a model for the achievement of equity and to the restoration of economic imbalance through the process of this inquiry. The demand will come because there is not only demonstrable economic instability in the area, as recent developments have shown, but inherent instability in the kinds of economic relationship that pertain in the north. The notion of dual economies in our northern regions has gained some credibility of late, but it is misleading to the extent that it implies a static and continuing relationship between the traditional, largely self-sufficient hinterland sector, and the modern, industrialized, metropolis based one. The dominant economy in our society, Mr. Commissioner, is a capitalist one, an economy founded upon continual expansion of output and characterized by increasing concentrations of economic power.

40 "It is not our intention to in any way reflect upon the relative merits of the



"situation, but rather to indicate that the relationship between the traditional and modern sectors in the north is a dynamic one in which the latter, the dominant economy, must inevitably overwhelm and subsume the former, if for no other reason than that it must have access to the land and resources of the hinterland. The concept of duality has become prominent as industrial development slowly moves into the north to supplement the historical trade relationship between hinterland and metropolis. While in the early stages of establishment a kind of duality is discernible, in our view we are now at the stage where the demands of declining economies in the centre will place increasingly unacceptable demands upon the resources and people of the periphery.

"While we apologize for pressing this analysis at some length, we feel that it is vital for this inquiry to appreciate its implications before embarking upon substantive hearings. Without an understanding of the persistent and historical currents at work in the north, your inquiry will come to be seen as one more delaying tactic by those committed to development, and one more hollow gesture by those concerned about the destruction of their past and future in the north. This inquiry is not about data collection, validation and analysis, although these are



10 "obviously tools that it may employ to assist it. It is fundamentally about the future of a great land and its people, and an opportunity to establish a framework of equality within which this future can be discussed, debated and managed by those most concerned with and most dependent upon it.

20 "While others have already expressed the need to collect and validate information, it is equally important to establish a means of assessing and evaluating it. To facilitate this, the inquiry should work up a tentative model of the policy process which would, in turn, assist it in identifying those areas in which it can be most effective. Simply to organize information it is necessary to begin building hypotheses, and to develop preliminary priorities and later to prepare findings, requires hypotheses that can help to fill the large gap between the policy environment and policy outcomes. You will no doubt, Mr. Commissioner, hear about modernization models, acculturation models, colonial models and metropolis-hinterland analyses. We have indicated that a dependency model seems appropriate to your inquiry, but it is up to you to form your own opinions, opinions that can only be assisted by time spent in the north, with northerners.

40 "The notion of dependency alone however provides little guide to the future. While





"it offers a means of understanding the past and present, and of projecting a future based on these trends, it does not readily offer a means to an alternative future. Since you will necessarily be concerned with the policy environment, we suggest that interaction analysis might offer a means of identifying constraints to improvement in the present situation, and allow the inquiry to act as an agent of feasible change rather than merely go through the motions and accumulating a mass of undigested and operationally useless data. Such an approach suggests, even initially, that the following, among others, present potential blocks to the development of an alternative policy process in the north: federal, Ontario and inter-provincial political constraints; bureaucratic constraints; non-governmental influences, particularly from the corporate sector; the limitations imposed by national economic priorities and strategies; environmental limitations; the needs of native people and the migration factor; and international economic factors, particularly in northeastern Ontario.

"The need to view the inquiry's work in this context leads to a further lesson, namely that the problem you are confronting is essentially global in nature, and your conclusions relevant to other areas than Ontario north of 50. This inquiry is



10 "in a sense a case study of emerging peoples  
and hinterland regions; an examination of  
their options not in an expanding world  
economy, but within one that shows every  
sign of a long-term decline. Comparative  
studies in similar areas in Canada, in the  
circumpolar regions, in the northern hinter-  
land of Australia, in the inland frontiers  
of Latin America may well hold lessons for  
any proposals you may make with respect to  
the future of our north. In particular  
they may offer means, not of bridging  
20 obvious and understandable cultural differ-  
ences, but of designing a system within  
which widely differing cultures may co-exist  
and develop as social and economic equals.  
A fundamental prerequisite for any such  
recommendations must be, as we have stressed  
throughout, an understanding of the present  
30 policy process, and alternative models for a  
decolonized hinterland enjoying equality  
internally among its various groups and  
interests, and externally with the wider  
metropolitan society to the south.

40 "To be frank, Mr. Commissioner, we  
are not, at this point, very optimistic about  
the future of your inquiry. Bad press in the  
north destroys what will in any case be hard  
trust to earn, and in the south allows power-  
ful groups with a vested interest in the  
status quo to undermine your undertaking when  
it is barely off the ground. Your task is a



"delicate one that is only as strong as the weakest link in your organization. Like it or not, one or two acts of foolishness, any appearance of unconcern, any slight, intended or not, can do irreparable harm to your credibility. It is absolutely vital that you approach the formal part of this inquiry on an equal or better footing than the experts and amateurs who will parade before you. Personal experience is essential to the judgments that you have to make, judgments that would otherwise be based and rely solely upon the evidence presented before you. In an inquiry whose very establishment is rooted deeply in the policy and political process, the simple judgment of an impartial observer will not suffice; what is required is less expert judgment than perceptive, equitable and informed judgment, and your judgment can only be perceptive, equitable and informed when tempered by personal and intimate acquaintance with the area and with the people whose future is the subject of this inquiry.

"We recommend therefore:

- That you make an extensive, personal and informal tour of the region before embarking upon the formal part of the inquiry.
- That the substantive part of the inquiry be divided into formal hearings in the north, community hearings throughout the north and semi-formal hearings in the



" south.

- That a senior staff person be appointed to plan and organize the community hearings.
- That the inquiry focus a good deal of its attention upon the policy environment of northern Ontario, and on policy options, policy constraints and policy outcomes.
- That the inquiry look carefully at the history of the area under consideration, and in particular consider the implications of a dependency model analysis.
- That the inquiry begin at once to develop its own models for analysis as a basic prerequisite to organizing and analyzing the mass of material that will be presented to and developed by it.
- That the inquiry gather information from areas and jurisdictions with comparable problems to those of northern Ontario.

"Our own backgrounds, Mr. Commissioner, reflect experience not only in northern Ontario, but range from the Bolivian altiplano to the Great Sandy Desert to the North Slope of Alaska. We are convinced by our experience that great emphasis must be placed upon the knowledge and opinions of hinterland people themselves. They are truly the experts, however their knowledge may be characterized and presented, and they are the people without whose trust and co-operation your inquiry, let alone new policies, will be stillborn. Your inquiry must establish





10 "its legitimacy with them, it must go to them  
in their own time and their own places, and  
it must listen. You have a golden opportunity  
to strike a different course for the coming  
generation in northern Ontario, and to suggest  
and outline alternatives of vital interest to  
hinterland peoples everywhere. It would be a  
great pity if the carelessness we have been  
hearing about were to undermine such an  
opportunity."

MR. LASKIN: Thank you, Dr. Beakhurst.

THE COMMISSIONER: Thanks very much.

20 MR. LASKIN: I would like to file a copy of  
your written brief as Exhibit 199.

---EXHIBIT NO.199:

Submission of The President's  
Advisory Committee on Northern  
Studies, York University

30 MR. LASKIN: The last scheduled presentation  
this evening is by a Group of Concerned Ottawa Citizens and  
I believe Ann Cole is going to speak on behalf of the group.

ANN COLE

40 Mr. Hartt, my name is Ann Cole. I am a member  
of A.C.T.I.O.N. Association for Torontonians Inquiring into  
Ontario North. The group of Concerned Ottawa Citizens also  
evolved out of Ontario's North -- since members of the group<sup>were</sup>  
unable to attend this evening session I have been asked to  
read their letter to you and the members of the Commission  
on their behalf.



"Dear Mr. Commissioner:

We wish to express our dismay that southerners have been given such little opportunity to prove our interest in the north to your Commission's preliminary hearings. We are speaking particularly of the fact that we have had so little time to prepare for your hearings in the south and that southern concerns should be dealt with in two days in Toronto.

Our experience in the Ottawa area leads us to believe that many of us here would like to share our concerns and our visions about northern development with you and the Ontario government.

We recognize that the style of social and resource 'development' which we choose for the north affects southerners and northerners, natives and whites equally. We believe that the controlled development on a human scale which serves the interests of the people is the only sane future for all of us.

We ask you, therefore, to listen to us as we elaborate our concerns. We strongly urge you to bring your hearings south.

We further urge you to support the full environmental assessment on all pending 'development' projects in the north to ensure that your Commission's findings are given the consideration that such a vitally important



"investigation deserves."

The letter is signed "Concerned Ottawa Citizens" and it's followed by fifty-six signatures. I won't read the names on the list but I trust your Commission will notice them. Thank you very much.

THE COMMISSIONER: Thanks very much, Ann.

MR. LASKIN: Thank you and we will file a copy of the letter as Exhibit 200.

---EXHIBIT NO.200:

Submission of Group of Concerned Ottawa Citizens.

MR. LASKIN: Ladies and gentlemen, that completes the list of scheduled presentations. Is there anyone in the audience who wishes to address the Commission at this time? Well, if there is not I would like to thank you all for attending this evening and we will reconvene our meetings tomorrow morning at eleven o'clock.

---Adjournment.

CERTIFIED CORRECT:



(Thomas F. Conlin),  
Official Reporter.













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